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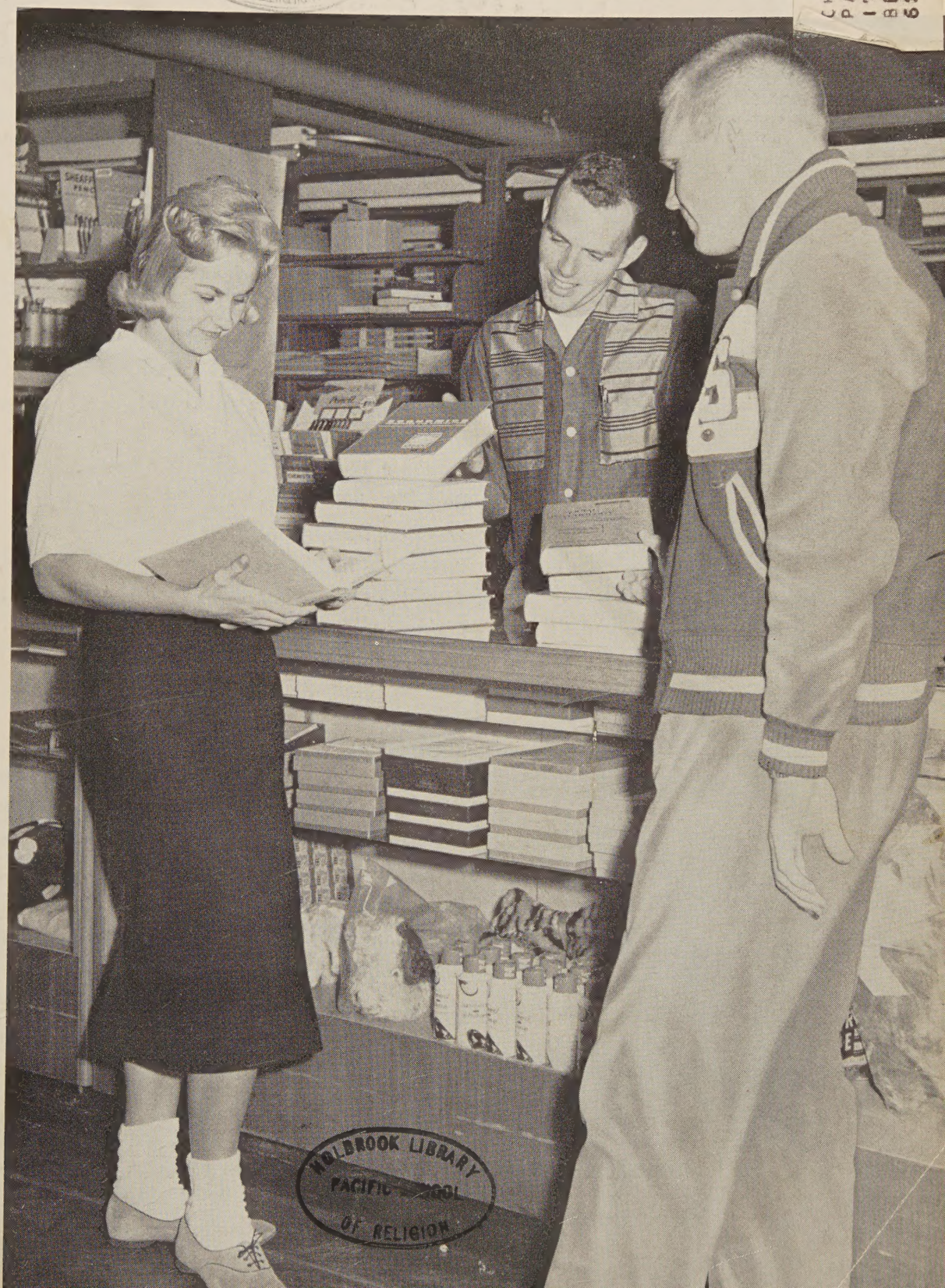

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January, 1960

Vol. 42 No. 1

WORLD CALL

International Magazine of Disciples of Christ

The Cover

Culver-Stockton College, Canton, Missouri, affords the setting for the cover photo for this issue of WORLD CALL. Their college bookstore, where some students work and some buy supplies and others just visit, is one of the social centers on practically all college campuses. This issue of WORLD CALL lifts up the cause of Christian higher education in a special section beginning on page 11. News from various Disciple colleges, universities and seminaries is found on the Classroom and Campus pages. An editorial, "The Professor Gains Status," and an article by George King on page 29 add to the emphasis on church-related higher education.

Hidden Answers

1. What is the first of four facts that face the church in its world mission?
2. When should parents begin planning for their children's college education?
3. How does one organization plan to celebrate its anniversary?
4. Can people be exposed to harmful radiation and not know it?
5. What is the meaning of *Apartheid*?
6. Describe the various types of college opportunities?
7. What is taught in the Women's College in Coquilhatville?
8. How many were in Julita Jose's family?
9. What is the new type of street urchin described by N.L.?

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WATCH THE EXPIRATION DATE ON YOUR MAGAZINE LABEL. To avoid missing an issue, renew two months in advance.

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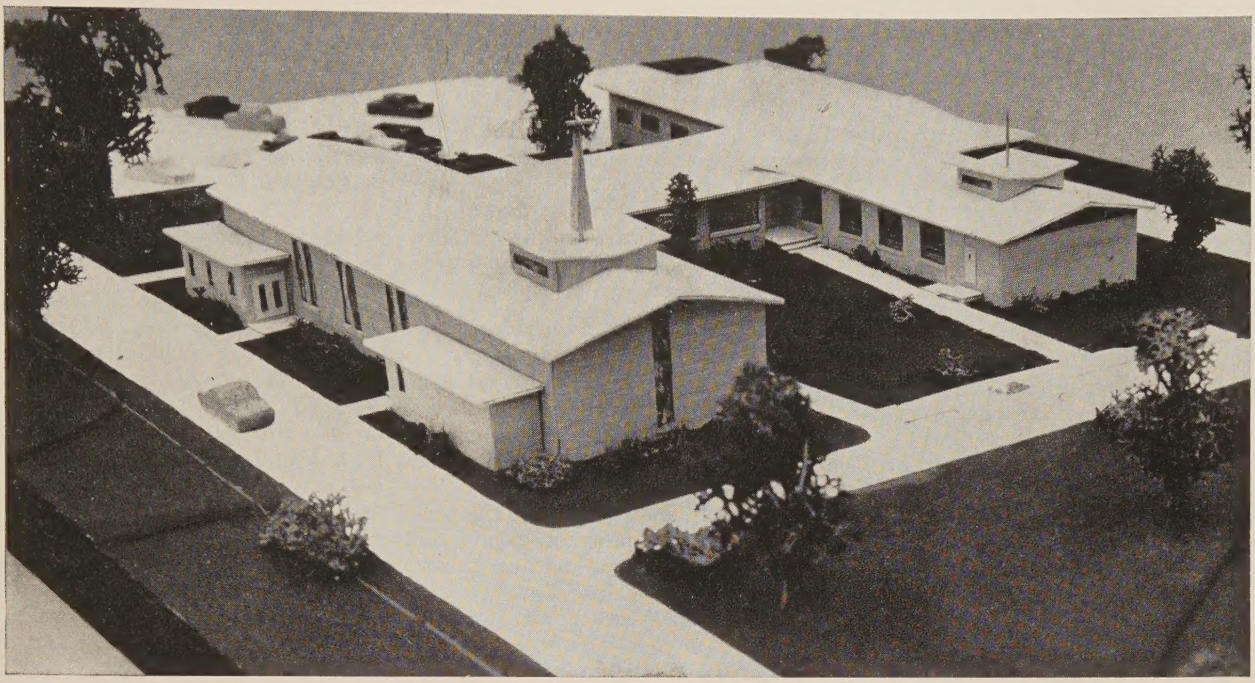

Boardman Christian Church, Youngstown, Ohio
Model by E. Roger Frey, Department of Architecture

This new church is the third project of Church Extension's unique new construction service being offered to a limited number of new congregations each year.

Two such projects have been completed and three more are in varying stages of planning and development.

Far-sighted programing such as this has been made possible through increased financial resources.

The principal portion of these funds comes through Church Extension's generous savings program available to individuals, churches and church organizations across the Brotherhood.

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WORLD CALL

GLOBAL HIGHLIGHTS

News of the World Through the Eyes of the Church

Disciples Name Two As State Secretaries

INDIANAPOLIS, IND.—New executive secretaries have been named for state organizations of Disciples of Christ in Louisiana and in Northern California-Western Nevada.

Albert N. Jones, former pastor of First Christian Church in Lake Charles, La., became secretary and director of Christian education for the Louisiana Association of Christian Churches on Jan. 1.

Ben C. Bobbitt, at present the pastor of First Church in Tucson, Ariz., begins service on Feb. 1 as executive secretary of The Christian Churches of Northern California-Western Nevada.

Mr. Jones has been a member of the Louisiana state board since 1950 and has served as chairman since 1958. He was president of the state convention in 1954 and was chairman of the state committee on evangelism in 1956 and 1957.

Dr. Bobbitt has served as minister for Central Church, Des Moines, Iowa, and First Church, Lincoln, Nebr. He was secretary-director for the Christian Churches of Kentucky for six years. He was one of the organizers of the Home and State Missions Planning Council and now serves as a member of the Commission on Budgets and Promotional Relationships of the International Convention of Christian Churches (Disciples of Christ).

South African Church Defends Racial Policies

JOHANNESBURG. (EPS).—The multiracial membership of the Dutch Reformed Church of the Transvaal and Natal is defended in an editorial in a recent issue of the church's *Newsletter* as "the best news about the church."

"It is no problem to us, but a great joy that our faith is being professed and upheld by so many non-white members," the editorial states. "Our church has sometimes been called the Boer Church [the name given to white Dutch settlers] and even though we do not care as much for that name as some do, we would have peace with it if our church is then likewise referred to as the Bantu Church or the Colored Church—to designate the same church."

"Considering that the population of our country is predominantly non-white," it continues, "the day may come when the majority of the members of our church will be colored. That day will be a happy day and will crown the missionary work for which we are sacrificing so much today."

Statistics issued recently by the church show the 1957 membership at 872,933 persons, of whom 663,701 are whites and 209,232 non-whites.

Record Number of Churches In 1960 Chain of Prayer

INDIANAPOLIS.—A record total of 210 churches of Disciples of Christ in thirty-seven states and Canada are participating in a brotherhood-wide Chain of Prayer leading up to Easter.

The Chain of Prayer, part of the pre-Easter evangelistic program, begins on Jan. 1 at 12:01 A.M. and ends on Easter Sunday, April 17, at 6:00 A.M.

Every period for each of the 107 days of the program has been assigned, reports Donald Salmon, executive secretary of the department of evangelism of The United Christian Missionary Society.

Each church participating in the Chain of Prayer sets aside one day in which members engage in continuous prayer for the growth and enrichment of the church. This is the third consecutive year the chain has been established. In 1959 a total of 124 churches participated in an 87-day chain.

Disciples Participating In International Exchange

INDIANAPOLIS.—Thirteen families and seven high school youth of Disciples of Christ are now engaged in a program of cultural interchange in the United States and Europe. They are participants in the International Christian Youth Exchange.

Seven high school students are now living with families in Germany and Sweden while thirteen youths from Germany, the Netherlands and Sweden are residing in cities throughout the United States as part of a program designed to foster better communication and understanding among Christians.

The International Youth Exchange in 1959 involved a total of 296 young people. Disciple participation is through the department of social welfare of The United Christian Missionary Society here.

The seven American Disciple youths are Carol Goedeck of North Hollywood,

Japanese Couple to Serve in Berlin

A YOUNG Japanese couple have begun a three-year term of special service in Europe under the auspices of Disciples of Christ. They are serving refugees in West Berlin, living on a subsistence basis and supported by Week of Compassion funds.

The refugee workers are Hisashi and Kasumi Hirayama, both graduates of Phillips University, a liberal arts college in Enid, Okla., affiliated with the Board of Higher Education of Disciples of Christ. Both have been trained in counseling and social work. Mr. Hirayama has his Master's degree in psychiatric social work from the University of Oklahoma.

Mr. Hirayama was born in Tokyo and educated there in commerce. His wife was born in Nagasaki and was also educated in Tokyo.

In Germany they are working with refugees from the East Zone, helping them adjust to their new life of freedom.

Hisashi (Bill) Hirayama and his wife, Kasumi, check travel schedules at Missions Building with Mrs. Ruth Milner of the department of social welfare of The United Christian Missionary Society, Indianapolis.

—A-V Photo

Calif., who is living in Berlin; David Kohl of Great Falls, Mont., in Wuppertal, Germany; Dorothy Lewis of Nashville, Tenn., in Wolfhagen, Germany; Judy Levy of Los Angeles, Calif., in Stuttgart, Germany; John Wayne Patterson of Warren, Ohio, in Sundsvall, Sweden; Cynthia Russell of Tulsa, Okla., in Frankenberg, Germany; and Cynthia Smith of Kansas City, Mo., in Bremen, Germany.

Leslie D. Weatherhead Planning Retirement

LONDON. (RNS).—Leslie D. Weatherhead, 66 years old, often called the "best-known religious writer in the English-speaking world," has intimated here his impending retirement as pastor of London's famed City Temple after twenty-three years in that post.

A former president of the Methodist Conference of Great Britain, Dr. Weatherhead has been "on loan" to the interdenominationally prominent "Cathedral of Non-Conformity," which is Congregational in government and affiliation. He is the author of some twenty-five books, mainly on spiritual therapy and pastoral counseling.

Destroyed by Nazi bombs in World War II, the old City Temple was replaced by a new $1,204,000 structure which opened in 1958.

Industrial Evangelists Beginning Work in Brazil

RIO DE JANEIRO, BRAZIL.—Six industrial evangelists—the first to work in Latin America—will soon be on the job alongside fellow workers in Brazil's mines, factories and steel mills.

In the opinion of one of the six, the job of the industrial evangelist is to create a nucleus of Protestants in factories, mines and mills who can "get the Christian message across to the man at the bench next to him."

In the face of local nationalism, this spokesman said, the native-born Protestant, because he is closest to his compatriots, has the best chance of success in reaching and training laymen who can continue the work after the evangelist moves on to another job. Wide experience outside their own countries and training in methods of dealing with communism are also important prerequisites, they agreed.

Church Contributions Increase Seven Per Cent

NEW YORK.—Overall contributions made by members of forty Protestant and Eastern Orthodox communions in the United States in 1958 increased almost seven per cent over 1957.

Contributions reported in 1958 by forty-nine Protestant and Orthodox bodies totaled $2,352,159,290. Gifts for benevolences—home and foreign mis-

Moving vans unload furniture at the freight entrance of the new Interchurch Center at Morningside Heights in New York City. The building has twenty-four tenants, among them the NCC and also the office of the World Convention of Disciples. The nineteen-story structure is adjacent to Riverside Church and Union Theological Seminary as well as to other noted institutions.

—NCC Photos

Disciple Gifts to Honor Roy G. Ross

DISCIPLES of Christ across the nation are contributing to a fund in honor of Roy G. Ross, Disciple minister who serves as general secretary of the National Council of Churches. A fund of $25,000 is being raised for three purposes:

FIRST, to furnish the office of the general secretary in the new Interchurch Center in New York City;

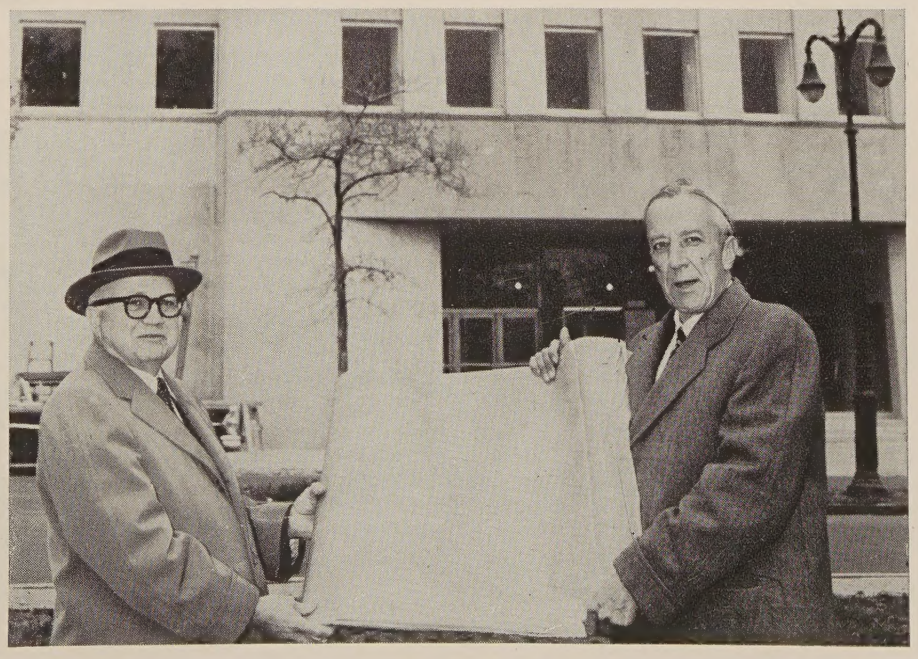
SECOND, to furnish the main National Council Conference Room; and

THIRD, to participate with other communions in naming the strategically located elevator lobby on the street floor "in honor of Dr. Ross' life of work and service."

Churches and individuals are participating in the campaign, the chairman of which is Gaines M. Cook, the executive secretary of the International Convention of Christian Churches.

Dr. Cook points out that "it was largely through Dr. Ross' efforts that the Interchurch Center has developed from a dream into a reality. Disciples are proud of his record of service within our own communion and as one of the outstanding leaders in the ecumenical movement."

Dr. Ross checks blueprints of the Interchurch Center and the NCC's four floors with Francis S. Harmon, right, who is the vice-president of the board of trustees.



LOOK Reprints

ARRANGEMENTS have been made by the department of public relations of the International Convention of Christian Churches (Disciples of Christ) for reprints of the Oct. 27 *Look* magazine article on the Disciples. The eight-page reprint is available, the department reports, at a cost of $8.00 a hundred or 10 cents a reprint in quantities under 100. Also a heavy reproduction of the Aaron Bohrod painting from *Look* is provided with each order of 100 reprints or is available at $1.00 a copy, payable in advance. The International Convention office is at 221 Ohmer Avenue, P. O. Box 19136, Indianapolis 19, Ind.

sions and overseas relief—amounted to $473,911,895. This was 20.2 per cent of the total, slightly above the percentage of the whole in 1957.

Disciples of Christ are credited with a $3.23 per capita increase over 1957, or an increase of 8.5 per cent. Disciples are ranked in the bottom one-fifth in giving among the reporting churches.

Disciples to Give Awards For Best Stewardship Sermons

INDIANAPOLIS.—Ministers of Disciples of Christ in the United States and Canada have been invited to submit stewardship sermons in a new contest sponsored by Unified Promotion. The top award will be $200; second prize will be $100.

According to Jack V. Reeve, stewardship secretary for Unified Promotion, this contest will seek to find the best stewardship messages coming from Disciple pulpits.

Each sermon must be original and one that has been delivered before a local congregation, Mr. Reeve says. It should not be more than 2,500 words in length, and three typewritten, double-spaced copies should be sent before May 1 to his office, Box 19036, Indianapolis 19, Ind.

The sermons, he added, will be judged on the basis of stewardship content and also literary quality and homiletic force.

Protest Conviction Of Spanish Minister

WASHINGTON, D.C.—A national organization has asked U. S. Secretary of State Christian Herter to protest the recent criminal conviction in Spain of a Baptist minister for opening the doors of his own church for worship. The group also announced that it was sending financial support to Spain for an appeal of the pastor's conviction.

In their letter to the Secretary of State, Louie D. Newton, president, and Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State (POAU), described the conviction of the pastor. José Nuñez Moreno was convicted in Madrid's Criminal Court on Oct. 17, 1959, on a charge of defying the Spanish authorities because he unsealed his church's doors after they had been arbitrarily sealed by the Spanish police.

Dr. Newton and Mr. Archer declared in their letter, "We have in our possession a list of the names of more than twenty Protestant churches in Spain that have been closed by the Spanish police without court process. Our organization is prepared to help Spanish Protestants partly because we wish to demonstrate to the Spanish people that all true Americans will defend religious liberty everywhere."

The letter also pointed out that measures adopted by the Franco government against minorities apply to Jewish synagogues as well as to Protestant churches.

Eleanor Roosevelt Stresses Value of Spiritual Leadership

NEW YORK. (RNS).—American church women "care about what happens to people" and therefore should take responsibility for helping persons in underdeveloped countries, Mrs. Eleanor Roosevelt told 260 women attending a seminar of United Church Women here recently.

She urged the women to reach people "under the most powerful leadership there is"—spiritual leadership, which the Communists do not have. "This is our strength if we will exert it," she said.

Disciples Honor Hopkins With Gift to World Body

INDIANAPOLIS.—A gift of $2,000 from The United Christian Missionary Society has been made to the World Council on Christian Education and Sunday School Association in memory of the late Robert M. Hopkins. Dr. Hopkins was head of the ecumenical body from 1928 to 1939, when he was called to be president of the United Society here.

The funds, voted by the United Soci-

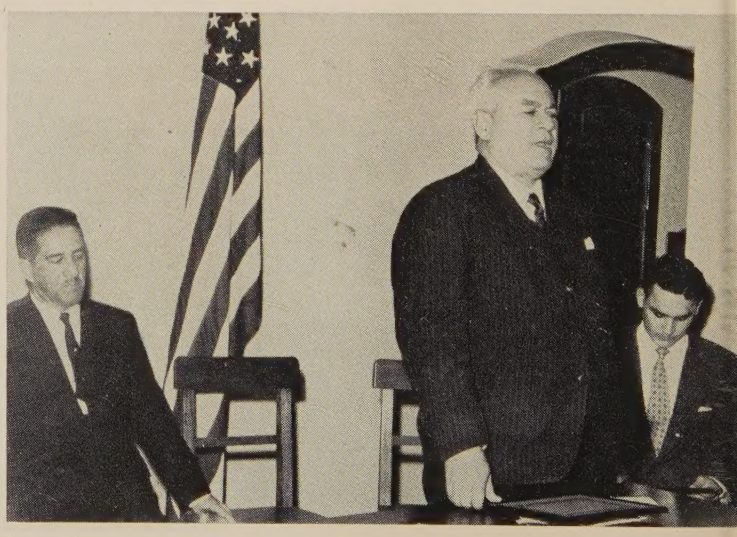
Paraguayan Educator Hails Friendship Mission

A LEADING Paraguayan educator, speaking at the sixth anniversary program of Friendship Mission, Asunción, said "There should be a Friendship Mission in every neighborhood in Asunción."

Crispín Insaurralde, president of the University of Asunción, was one of a number of leaders who paid tribute to the mission center supported by The United Christian Missionary Society in one of the slum areas of the Paraguayan capital.

The program gave occasion for the presentation of merit awards to more than fifty-five dentists, doctors, lawyers and teachers who have given freely of their professional skills to the service of Asunción's poor masses. The awards were presented by Raúl Peña, Secretary of Public Health in the cabinet of President Alfredo Stroessner of Paraguay. Assisting him was Albert E. Carter, a member of the staff of the U.S. Embassy.

Among the recipients of awards were forty-one Roman Catholics and one Jew. J. Raymond Mills, Disciple missionary-director of the mission, who is now on furlough, says that "Friendship Mission stands as an example of God's love being manifested by a group of professionals regardless of race, nationality, or political or religious opinions in order to bring abundant life to others."



Dr. Insaurralde, president of the University of Asunción, speaks. Behind him at the left is the Secretary of Public Health for the government. At the right is Victorio Aveiro, pastor of the church at Friendship Mission, which is an outgrowth of the mission's efforts.

—Mills Photo

ety's board of trustees, will be used to help furnish the offices of the WCCESSA in the new Interchurch Center in New York City.

A. Dale Fiers, president of the United Society, is chairman of the North American Committee of the WCCESSA. The next world meeting of the body will be in or near Belfast, Ireland, in July, 1962.

Iowa Disciple Heads Jaycees

TULSA, OKLA.—An active member of the Christian Churches (Disciples of Christ) from Des Moines, Iowa, is residing here this year during his term as president of the United States Junior Chamber of Commerce. He is Robert H. Clark, 33 years old, deacon in University Church of Des Moines and a graduate of Drake University.

Mr. Clark as leader of the 200,000-member Jaycee group is directing the cooperation of the young men's organization in the Religion in American Life program. During his tenure, he will travel more than 200,000 miles in the U. S. visiting local and state meetings and national and international conventions.

All Refugees in Iraq Rehabilitated

EDINBURGH, SCOTLAND. (RNS).—An official of the World Council of Churches said here recently that Iraq has had all its refugees rehabilitated, and by the end of 1960 all displaced persons in Syria, Jordan and Lebanon also will have been resettled.

Edgar H. S. Chandler, head of the WCC's division of interchurch aid and service to refugees, said these displaced persons will be settled in small businesses either in countries in which they are presently located or abroad.

Dr. Chandler, an American Congregational minister, said the situation is improving for the estimated 30 or 40 million refugees in 49 countries.

Theme Set for 1960 Louisville Assembly

LOUISVILLE, KY.—"Our Decision—His Mission" has been selected as the theme for the 1960 Assembly of the International Convention of Christian Churches (Disciples of Christ), scheduled here Oct. 21-26.

The Louisville Assembly will provide the initial thrust for Disciples' "Decade of Decision" efforts of the 1960's.

Convention president Loren E. Lair, executive secretary of the Iowa Society of Christian Churches, will open the

Special Days

Jan. 3-10 Universal Week of Prayer
Jan. 31-Feb. 7 Youth Week

Reviewing the status of loans from Church Extension to the South African churches are, from left, Rolland H. Sheafor, vice-president and secretary of the Board; Basil Holt, minister of the Linden Church; and Robert G. Nelson, Africa secretary for the United Society.

—Photo by Mitchell

Church Extension Aids South Africans

SINCE 1950 ten loans have been granted by the Board of Church Extension of Disciples of Christ to Christian churches in South Africa. The loans have totaled $23,000, and one-third of this amount has been interest-free.

Other foreign countries to which Church Extension funds have gone are Puerto Rico, Jamaica and Southern Rhodesia.

In South Africa, Church Extension has served as an interim lender, providing immediate funds until money has become available from Capital for Kingdom Building fund-raising efforts.

The first request for funds came in 1950 from the Linden Christian Church in Johannesburg. In September of that same year Church Extension directors authorized a $7,000 loan to help finance the construction of a new church building in that city. In order to keep the interest burden at a minimum and yet stay within policy, the Board authorized that $2,800 of the total be an interest-free grant. This procedure has been repeated many times since.

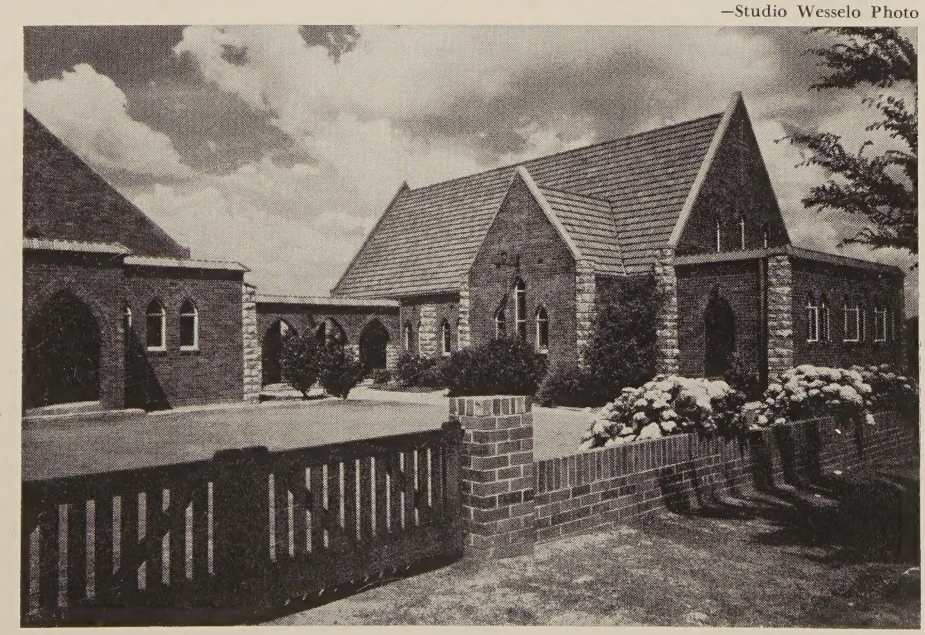
In addition to that first loan, Linden Church has received two additional loans. Other loans have gone to the Primrose Church, Germiston, and to the Brakpan church.

Church Extension reports that no congregation has fallen delinquent in its payments. Three loans have been paid.

According to Robert G. Nelson, executive secretary for Africa with The United Christian Missionary Society, these loans have done more than build churches in this frontier of Christianity. "They have sounded additional chords of cooperation between our African and home churches and have given our South African churches new responsibility."

This striking photo shows two of the sections of the Linden Church in Johannesburg. A third similar unit for offices is now under construction with CKB funds.

—Studio Wesselo Photo



Assembly on Friday evening, Oct. 21, with the traditional president's address.

Scheduled for Saturday, Oct. 22, will be an emphasis on the *oneness of mission of the church;* Sunday, *worship and devotional life;* Monday, *Christian social concern;* Tuesday, *church development;* and Wednesday, *Christian discipleship.*

Philippine Churches Aid Japanese Typhoon Victims

MANILA.—Philippine Protestant churches recently conducted a special offering for the victims of Typhoon Vera, which swept through Japan last September.

José A. Yap, executive secretary of the Philippine Federation of Christian Churches, who directed the offering, said it was made to help "the afflicted children of God in Japan and thus show them the love of the Master that transcends geographical, political, racial and religious barriers."

The typhoon affected almost four-fifths of Japan. According to the report of destruction sent by the interchurch aid committee of the East Asia Christian Conference, which appealed to the Philippines for funds, there are about a million homeless and hungry, 5,000 dead, 13,000 injured, and an alarming spread of disease.

Home for Aging Reports Growth in Two Years

MARTINSVILLE, IND.—The Kennedy Memorial Christian Home here has served a total of 61 persons since its founding two years ago. This is part of a report issued by W. Dean Mason, administrator of this national pay-type home for the aging which is affiliated with the National Benevolent Association of the Christian Churches (Disciples of Christ).

The home marked its second anniversary on Nov. 1, 1959. In its few months of operation it has served 17 men and 44 women from 14 states and 12 communions. On the anniversary date there were approximately 50 applications pending with more than 650 inquiries from persons across the nation.

Churches Turn Attention To Poor Appalachian Area

LOUISVILLE, KY.—The "persistent poverty of the Appalachian South" and the responsibility of the churches to help remedy it was a central theme at the Convocation on the Church in Town and Country, held here recently. Rural church leaders from twenty-five communions attended the two-day meeting sponsored by the department of town and country church of the National Council of Churches.

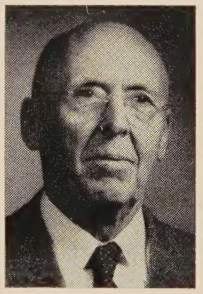
Chairman of the convocation was Dale W. Medearis, chairman of the town and country church department of the NCC and the associate executive secretary of the department of church development of The United Christian Missionary Society.

"In one county of the Appalachian mountain region seven out of ten people live by some sort of public assistance," Perley F. Ayer of Berea (Ky.) College told one section meeting. In another county, he said, 14,000 heads of families are unemployed and have no hope of work. In still another there are 300 families who can't send their children to school without outside help in clothing them.

In an area where 70,000 people migrate from the mountain regions every year, Harold F. Kaufman, sociologist of Mississippi State University, stated that the churches must help these rural people adjust to urban living. He praised the "strong, small group life" of the rural South and urged the churches to take a lead in helping preserve it. However, country churches in the area must be strengthened to do this work, he said. Dr. Kaufman recommended pastoral unity and "greater parish" plans.

Beneath the Spire

LARRY D. JONES, 77, elder of First Christian Church, Louisville, Ky., since 1934, served as president city's Church Council five years . . . native of Wayne County, Ky., he began banking career at Monticello, Ky., in 1900; later bank cashier at Hardinsburg and Frankfort, Ky. . . . vice-president, treasurer Federal Intermediate Credit Bank, Louisville, from 1934 until retirement in 1952 . . . former chairman First Church's general board and board of elders . . . trustee Pension Fund of Disciples since 1942; member board Metropolitan YMCA; former curator Transylvania College . . . he and his wife, Willie Belle, have son, W. L. Jones, and daughter, Martha Ward (Mrs. Olaf) Anderson.



Mr. Jones

* * *

MRS. CHARLES F. SCHNABEL, member of Grandview Christian Church, Kansas City, Kans., was one of three persons to receive ecumenical awards from Kansas Council of Churches last year . . . she was first person in U. S. or Canada to be awarded Certificate of Achievement after completing her third series training course—this is one of highest recognitions in Christian education . . . a graduate of U. of Missouri, she had extension studies in theology at Missouri School of Religion . . . a Sunday church school teacher for 45 years, has worked 30 years in weekday church school program . . . frequent teacher in leadership education, has supervised five laboratory training schools . . . author numerous articles for teachers . . . member Quarter Century Club of National Council of Churches.

Mrs. Schnabel

* * *

E. (for EMORY) J. PENHORWOOD, 64, is in thirty-second year of ministry with South Side Church, Lima, Ohio—this is longest period of ministerial service in Lima . . . born in Union County, Ohio, received A.B. degree in 1918 from Bethany College . . . two years of seminary studies at Bluffton College while in first pastorate at Bluffton and Beaverdam, Ohio; later studied at Columbia U. . . . he and wife, Imogene, parents of three sons and a daughter; sons members of South Side Church board . . . five-year ministry at Tiffin, Ohio, followed by move to Lima in 1928 . . . began construction of educational unit to church last May and the addition of parking space, all at cost exceeding $250,000 . . . active in every capacity with Lima Ministerial Association, County Church Council, Ohio State Convention of Disciples . . . member Lima Citizens' School Advisory Board . . . reads history, biography, theology . . . plays softball summers, having pitched more than thirty years.

Mr. Penhorwood

—BELL RINGER

WORLD CALL

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"The Professor Gains Status"

SLOWLY but surely, we trust, the American people are coming to see the importance of the college teacher. It is high time. In few civilized countries in recent years has the college professor been more taken for granted than in the United States. But now there is a new surge of interest in higher education. More young people are going to college than ever before and the numbers will increase tremendously in the years ahead. With this upsurge of awareness of the importance of higher education, we are suddenly noticing that there is a shortage in qualified teachers. Commenting on this situation in the *New York Times,* Fred M. Heckinger observes that there is the usual result which follows when the economic law of supply and demand takes effect. It is, he says, that "the professor's value goes up, both in public esteem and on the price tag."

Heckinger's article in the *Times* of October 25 is based on a report by the U. S. Office of Education on *College and University Faculties: Recent Personnel and Instructional Practices.* The study covered 83 per cent of all U. S. institutions of higher learning, enrolling 94.7 per cent of all students. It tells of the trend toward higher salaries, increased use of retired teachers, cutting the number of courses offered, greater use of graduate and undergraduate assistants, use of television, and other methods of meeting the teacher shortage.

COMMENTING on these steps to meet the emergency, the *Times* education editor sees a possible danger. It is that "public relations techniques will be used to turn unpleasant facts into apparent virtues." This is indeed a danger. It is not enough to cut down on courses and increase classes that are already often too large. Television may aid, but it cannot solve the problem. The key to the situation is the teacher. For him there is no substitute.

We are glad for the professor to "gain status." We wish, however, that this increased status did not seem to come so directly from workings of the law of supply and demand. We wish we could feel sure it came from reverence for learning on the part of the American people. We hope it comes from a new understanding of the services of those who with singleness of purpose give themselves to the work of the teacher. The esteem which the people of any country accord to the teacher reveals the character and nature of the people.

United Society's Fortieth Year

THE United Christian Missionary Society has designated 1960 as its fortieth anniversary year. While this most inclusive agency of outreach of the churches of Disciples of Christ will conclude forty years of service on October 20, the entire year has been set aside for observing the anniversary.

A. Dale Fiers, fifth president of the Society, says that the anniversary year will not be used simply to look at the achievements of the four decades of work since 1920. It is expected, rather, to get under way a program of advance which will reflect the lessons brought by the experience of the years. Several conferences, consultations and other meetings planned for the year illustrate this emphasis on the look ahead. Among these are the following:

1. From January 25 to 29 a Christian Women's Fellowship consultation will look at the women's program in the churches, reviewing the past and also asking what steps should be taken in the years ahead.

2. February 2 to 5 is set aside for a World Mission Strategy Conference. State and national leaders will come to Indianapolis for this period of searching for an answer as to what is the most effective strategy for world witness for Christians today.

3. June 14 to 16 will bring the Society's board of managers to Indianapolis for a special meeting in which they will consider the program of the 1960's—the Decade of Decision.

These meetings are only illustrations of the manner in which the year 1960 will be for the United Society a time of taking stock and of planning. The International Convention Assembly at Louisville in October will, of course, be a time of widest participation in the fortieth anniversary observance by people from all over the United States and Canada.

The work of the United Society through these forty years has been blessed. It has been supported by the churches with increasing confidence. It belongs to the churches. It is they who are now looking back in pride and looking ahead in faith.

Church Losses from Fire

CHURCH property worth more than $18 million was destroyed by fire last year. While this was $2.5 million less than losses the year before, the number of fires in church properties was up by 100. There were 4,200 fires in church properties in the year.

This is a problem to which all churches should give serious consideration. They should think both in terms of adequate insurance and in terms of preventing fires. According to the Board of Church Extension of Disciples of Christ, a large proportion of Christian churches are underinsured. This is poor management.

The National Fire Protection Association reports that the largest number of church fires came from defective heating systems. Faulty electrical wiring is also a major cause. Such fires can be cut to a minimum by a program of frequent inspection and by following through on needed changes. Automatic alarms and sprinkler installations offer a way to keep small blazes from growing into larger ones. This is important because there are so many times when few or no people are around to discover fires in churches.

Both from the standpoint of economy and of good citizenship, churches should face up to the problem of preventing fire on their property. And they should look at regular intervals at the question of adequate insurance. Churches are losing altogether too much through fire.

"Bill W. and Doctor Bob S."

THE Fellowship of Alcoholics Anonymous will celebrate its twenty-fifth anniversary in 1960. There will be many local observances in all parts of the United States and in many other parts of the world. Over the weekend of July 1-3, more than 10,000 members of the fellowship and their wives, husbands and children will meet in Long Beach, California, to commemorate the founding of this organization.

From an A.A. release on "Who Founded A.A.?" we quote the following:

"A.A. evolved from the experience of two men, Bill W., a former New York stock broker, and Dr. Bob S., an Akron, Ohio, surgeon. Bill, whose compulsive drinking had caused him to be declared a hopeless drunkard, achieved sobriety in November, 1934, following an unusual spiritual experience. The following spring, he was able to help free Dr. Bob from his alcoholic compulsion. The two men noted that their own desire to drink disappeared when they tried to share their recovery experience with other alcoholics. The chain reaction resulting from this discovery has been responsible for the consistent growth of the movement. Dr. Bob died in 1950. Bill W. continues to be active in the movement as a writer and advisor."

Alcoholics Anonymous is not a formally organized body. It insists that it is not a religious movement. Nevertheless, its emphasis clearly relates the person seeking recovery to religious principles. This is apparent in the "Twelve Suggested Steps of A.A." which are stated in A.A. literature as follows:

1—We admitted we were powerless over alcohol—that our lives had become unmanageable.
2—Came to believe that a Power greater than ourselves could restore us to sanity.
3—Made a decision to turn our will and our lives over to the care of God as we understood him.
4—Made a searching and fearless moral inventory of ourselves.
5—Admitted to God, to ourselves and to another human being the exact nature of our wrongs.
6—Were entirely ready to have God remove all these defects of character.
7—Humbly asked him to remove our shortcomings.
8—Made a list of all persons we had harmed, and became willing to make amends to them all.
9—Made direct amends to such people wherever possible, except when to do so would injure them or others.
10—Continued to take personal inventory and when we were wrong promptly admitted it.
11—Sought through prayer and meditation to improve our conscious contact with God as we understood him, praying for knowledge of his will for us and power to carry that out.
12—Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics and to practice these principles in all our affairs.

TODAY there are 145,830 members of 7,765 reported Alcoholics Anonymous groups. It is estimated that another 100,000 members are not affiliated with local groups and are thus not included in the "reported" membership. These people and their predecessors in Alcoholics Anonymous have done much to reclaim the lives of other people whom alcohol had wrecked. They belong to a very practical and warm fellowship. We congratulate them on their achievement. And with them, we pay tribute to "Bill W. and Dr. Bob S."

Education and Action for Peace

THIS year thousands of local churches and groups of local churches are engaging in what is known as a Nationwide Program of Education and Action for Peace. The program is sponsored by the department of international affairs of the National Council of Churches. It has the support of state and local councils and of most of the larger Protestant churches of the country, including The United Christian Missionary Society's department of social welfare.

More than a hundred leader training seminars were held in at least twenty-five states by the end of November. The program of study will begin in 2,000 local communities January 1. When President Eisenhower learned of the program he called it "one of the finest things that [the churches] could possibly undertake."

These high expectations can be realized if there is genuine concern and planning at the local level. The program can best be carried on cooperatively, but there is also much that can be done within the local church. The effort is to inform church members about basic issues in world affairs and to relate them to Christian principles. Every church can join in such an effort.

—Photo by Marion Pease

These students at Drake University, Des Moines, Iowa, have had to answer questions about their college education—questions which millions of youth face.

A College Education—

Why, Where, How?

Five Disciples Look At Questions Before Parents and Youth in Planning for College

Why College?

Many factors affect a youth's decision, but first must always be "the image of a man with a diploma"

By BURRUS DICKINSON*

WHEN a man buys a new auto, he is interested in something more than a machine which will take him from one place to another. What he buys, the merchandising analysts tell us, is an image of himself going down the road in that new auto. If the image is sharp and suits his fancy, he will buy. If the image isn't there, the auto salesman's spiel about horsepower, ease of handling and the like will not prevail. Nevertheless, the information about the mechanical features does have a purpose. The auto buyer needs it to justify his purchase to himself and as an explanation to his family and friends.

Hidden motives of some such sort are in the background when men buy autos, build houses or buy clothes.

If this is true, then how much more are undisclosed ambitions and unexpressed hopes in the picture when young people are making decisions about their futures! I have talked to hundreds of young people about going to college. Only rarely have I felt that we talked directly about the motives which caused a decision to go to college or not to go.

The youth who wants to go to college sees an image of himself—the image of what he believes and hopes he will be after he has

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received a diploma. Seeing this image, he is anxious to talk about courses of study, scholarships, living accommodations and the various steps along the way to attaining a diploma.

If he does not see an image of himself as a college graduate, he will at best react with nothing more than mild curiosity when you try to explain what a college education will do for him.

Nevertheless, the reasons why a young person with adequate ability and preparation should go to college should be stated. Even if hidden motives are present, the prospective student should have an understanding of what the experience can actually do for him. It may be quite different from what he hopes it will be.

Helps in Making Choice

A college education does not assure a person that he will have precisely the kind of job he wants, but it does give a broader base for a choice of work. Some callings such as law, medicine and teaching are restricted by law to those who have gone to college. In others such as the Christian ministry, science, journalism, and many types of business work, a young person with merely a high school education will find most of the doors closed because employers have learned by experience that those who have gone to college are able to serve better.

Some other occupations do not require a college education. Police work, for instance, is an honorable occupation, requiring ability and good character, which is open to those who have not gone to college.

Most high schools provide guidance procedures which help students arrive at some understanding of the relationship between occupations and higher education. The problem is so complex, however, that it is impossible for this guidance fully to serve its purpose. Many students change their minds about their vocations and later wish that they had given more attention to available information about other callings.

Regardless of his certainty or uncertainty about an occupation, a person going through college develops in leadership ability. In his experiences, both in the classroom and in other aspects of college life, he learns something about how people act and react, how they develop antagonisms in some circumstances and work together in others.

This leadership ability increases one's ability to be of service in an occupation. It has even greater potential values in other areas. The person with leadership ability can play a role of great value in the church board, in church committees, in civic clubs and all sorts of voluntary organizations which give community life depth and character.

These results of college education can be demonstrated. The knowledge, the skills and the leadership ability of the college graduate enable him to perform services which are indispensable to the best institutions of modern society. When these abilities are used honestly and with good motives, society recognizes their value with both respect and higher-than-average salaries.

Provides Inner Satisfactions

Beyond these results which are of value to society, a college education does some things for a man or a woman in terms of inner satisfactions.

In some degree these values of education can be described. In the classroom and the library a student learns more about the world in which he lives and more about how he is related to the world. This provides a firm basis for the growth of a sense of purpose.

He is confronted with the great ideas of master thinkers in science, philosophy, literature and other arts and in some colleges with the great concepts of Christianity. He will not understand or react to more than a fraction of these ideas, but he will not escape from all of them.

He will become accustomed to the company of people who deal in ideas. This will enable him to make and maintain contacts with other educated people. It will influence his choice of a wife and establish the tone of his family life.

The church has played the leading role in higher education for centuries because its leaders have believed in these values. The mission of the church has been and is to prepare its most able young people for leadership in the key positions in society. Along with this purpose it has sought to give them a cultural basis for enlightened faith and understanding.

A college, writes Dr. Dickinson, gives a young person the opportunity to maintain contact with people who deal in ideas. In the photo below—taken at the student center of Texas Christian University, Fort Worth—some students discuss a lecture.

Know of Purposes

Young people are not unaware of these purposes. Yet a majority do not go to college. Lack of financial resources discourages some. Lack of ability or confidence eliminates many. A minimum of ability, past performance and motivation is necessary. Persons without these qualities will accomplish little by going to college.

But many stay away because they know that college requires some tedious work. A college student must

devote most of his energy to the task of learning more about how to use words and numbers. This may not be very exciting but it is the price which should be paid for a diploma.

Thus a young person at the age for college will weigh the potential advantages of more education against its costs in money and effort. Since the costs are more immediate he may be disposed to forget about college and get a job now. Or a woman may assume that since she can be married without a diploma it may not be of great consequence.

At this point the decision may turn on whether the young person sees an image of himself as an educated person. If the image is sharp enough, no barriers are strong enough to keep that person away.

Where does the image come from?

Usually the source of the image is in the home, the schools and the church. If at these points a young person has not met with advocates of higher education, there is not much possibility that he will develop the hidden motives which will make him want to go to college in spite of the difficulties that must be faced.

This means that the key recruiters for college students are parents, school teachers, and those who work with young people in the church. Some other people have a share in the responsibility—leaders in such activities as 4-H clubs and Scouting, and indeed all college graduates.

Included in this responsibility is the question of whether the motives which lead to college are good or bad from a Christian viewpoint.

The image of a man with a diploma may be based on the notion that it will be the ticket for a preferred social status and a way of life which provides comfort and security with a minimum of effort. Or it may be the image of a man developing and using his abilities in God's service.

To a young person, the image of himself as a college graduate may begin in his reactions to those college graduates he knows. If he sees in them something worth while he will want this quality for himself. It is not what they say about college but what they are which will influence him most.

—Photo by D'Amara

Dean Harold G. Barr of the Kansas Bible Chair, Lawrence, meets with leaders of the Disciples Student Fellowship at the state university.

Where Should Young People Go to College?

A look at the three possibilities available to church youth—by Dean H. G. Barr of the Kansas Bible Chair, President A. D. Wenger of Atlantic Christian College, and President T. T. Swearingen of William Woods College

State-supported Schools

THOSE in higher education must deal today with the rapidly increasing student bodies. Both the number of enrollments and the proportion of college students to high school graduates continues to grow. By the end of the 1960's it may well be true that half of those finishing high school will be applying for college entrance. It will not be long until the present high college enrollment figures will be doubled.

A second fact which should be set down is this: *More than fifty per cent of those now attending colleges and universities are in state-supported schools.* And this proportion will grow. It is certain that the private and church-supported schools will not be able to increase facilities and faculties as rapidly as the academic population develops. Every year from this time on the state universities and colleges must absorb a larger share of the total enrollment.

There are many reasons that half of the students enrolled in college today are on state campuses. Some youth find here many advantages that they do not see elsewhere—highly specialized courses, large faculties, enlarged facilities. Some are led by the lure of the col-

Science students at Atlantic Christian College, a four-year liberal arts college of Disciples of Christ in Wilson, North Carolina, study under personal supervision.

lege's "big name," by loyalty to family tradition, or by low tuition costs. Many factors play a part in the selection of a state, tax-supported college.

For Christian parents and young people who are thinking about college, it is important to know that the church has a ministry on the large, modern state campus.

Two types of religious work on state-supported campuses are demanded if the church is to meet the needs of students: a strong pastoral ministry and also a real teaching program of academic standing. One cannot leave out either.

Every student, whatever profession he seeks or whatever he studies, needs to feel that the church has come with him in his college career to inspire, instruct and advise. But since he is in an academic atmosphere, he must be made to feel that religion challenges his mind and offers meaning to life in no way less than the other areas of study. He knows that through all the centuries there have been universities and that the three "learned professions" have been religion, law and medicine. He expects to find religion today among the course offerings of the university or he wonders if the oldest academic discipline has become outmoded in the modern university.

Disciples Were Pioneers

Disciples of Christ were pioneers in following students to state university campuses. Their original contribution was the setting up of Bible Chairs to teach religion as a college subject on a level with all the other subjects which a student might pursue. The Missouri School of Religion is the oldest program of this type in America. Kansas Bible Chair and the Chair at Virginia began almost as early as the turn of the century. Texas followed shortly afterward. Almost every state-supported school across the country has found some means to teach religion. As a rule today, the administrators of these schools are concerned even when the church has appeared indifferent.

The contribution of Disciples in following the student with a planned campus program has demonstrated two advantages: first, religion is being taught by religious leaders under religious auspices; and second, the student knows that through campus Christian programs his church has come to the campus with him. Disciples know that students on the state campuses must be enlisted and trained in Christian principles.

—HAROLD G. BARR

The Four-year Liberal Arts Church-related College

FEW choices have more far-reaching consequences than the choice of a college. This level of education usually comes at a time in life when hazy ideas firm up into ideals which shape a person's life and determine in large measure the direction and degree of impact of his life.

There are approximately one thousand eight hundred colleges and universities in the United States. Each has its own peculiar "personality," its own objectives and its own way of achieving them. Of these colleges, a large number owe their existence and maintain a continuing relationship to church groups. Approximately twenty colleges related to Disciples of Christ offer educational opportunities to undergraduate students in the liberal arts.

Church-related colleges differ in many ways from large, tax-supported institutions.

Most church-related colleges are relatively small. This has enabled them to carry on the educational process in a much more highly personal atmosphere.

These colleges are dedicated to the idea that a student is ill-prepared and only partially educated who has not been given the opportunity to develop spiritual capacities and insights as an integral part of his education.

Freshmen in most of these smaller church-related colleges are taught by professors instead of graduate assistants. The opportunities for counseling and guidance by experienced, mature teachers are great.

The church-related colleges, while they educate less than half the students in college today, have provided leadership considerably out of proportion to their

enrollment. According to the *Journal of Commerce,* sixty-five per cent of the persons with college degrees listed in *Who's Who in America* are the products of small independent and church-related colleges. Seventy-seven per cent of the business executives listed were graduates from these colleges. Of the fifty colleges and universities which produced the most scientists in proportion to enrollment, thirty-nine were small private and church-related colleges.

Add to these figures the numerous church leaders, public school teachers and professional people produced by the church-related colleges and it becomes obvious why the church has felt that it is making a sound investment when it sustains a college. It becomes apparent, furthermore, why a prospective college student should become familiar with this high type of educational opportunity the church makes available to him.

—Arthur D. Wenger

The Two-year College

THE two-year church-related college has a unique place in higher education primarily because of three factors: origin, philosophy of curriculum, and size.

The church-related college is recognized first of all by its declaration of Christian purpose. This provides the church college with freedom to do many important things, including the placing of a positive emphasis upon Christian faith; a meaningful incorporation of Christian values in all activities; the selection of a faculty with Christian commitments; and the sensitizing of all learning disciplines with Christian perspective.

Second, a Christian college recognizes the total life of the individual as the program of education. Both the training of minds and the improvement of persons are basic goals. It is understood that learning takes place in the response of each person to every living experience. The whole life, therefore, becomes the arena of activity.

Small Society Formed

This philosophy of curriculum, in a residential college, means that the home, social activities and recreation are all combined with the classroom in a small society. The Christian college adds to the academic and cultural aims the basic goals of growth in Christian personality.

Third, the small college, particularly for the first two years, provides important advantages. A personalized education is possible which places teacher and pupil upon a friendship rather than a "number" basis.

Then, too, the transition from high school to college is made with greater ease and with a greater chance of success in a small college. "Family interest" can be carried over from the home to the campus.

At least sixty per cent of all students entering college never reach the junior year. To serve the greatest number in the most significant way is the job of the two-year college.

—T. T. Swearingen

How to Finance a College Education

By DONALD D. REISINGER*

ARE colleges costly? Yes, and the costs are rising each year. The total cost for a year at college will run about $2,000 or more. The median tuition and board-and-room figure as reported in a recent study made by the Ford Foundation was $1,450 a year. When travel, books, fees and incidentals are added to this, the figure mounts rapidly.

The costs of a college education have increased sharply since World War II, and all indications point to the continuation of the rise in educational costs. Within three years the cost may range from $2,500 to $3,000 a year.

To many families, sending their children to college has become as important as seeing that they went through high school a generation ago. There is a strong possibility that half of the nation's youth of college age will be in college by 1970. If this materializes, the current prediction that college and univer-

*Mr. Reisinger is the assistant executive secretary of the Board of Higher Education of Disciples of Christ.

In the photo below are students at Christian College, two-year women's college of Disciples in Columbia, Missouri.

sity enrollments will increase from 3,200,000 in 1958-59 to 7,000,000 in 1970 may be on the low side.

Not only is it important to begin thinking early about the costs of a college education, but also how these costs can be met from the family income. Parents of grade-school children should begin now to plan to meet the rising costs of a college education. Savings plans established early will help meet the rising cost of education.

If a parent is planning for his child to go to college, serious consideration should be given to his applying for a scholarship. If the student has better-than-average grades his chances for securing a scholarship are good. Every year hundreds of scholarships go unused because eligible students are not aware that they exist.

May Apply for Scholarship

The only way for a student to discover whether or not he qualifies for a scholarship is to apply. It might be well for him to apply for several. His chances for securing one become greater. He may then have the choice of more than one and can pick the one which is most suitable for his needs, likes and career.

Scholarships are available from a variety of sources. The largest source is the college itself. Professional organizations, industry, churches, civic groups, publishers, veterans' organizations, and state departments of education have all established scholarship programs in addition to those available at the educational institutions.

College bulletins which may be found in local libraries will list scholarships which the various colleges or universities offer. Guidance counselors in the public schools maintain an up-to-date listing of scholarships and their requirements. Guidance on applications can be secured from them. In addition, other publications may be found in the public or high school library which list scholarships available from other organizations. Activity grants or scholarships are also given to students by the university or college for their services in athletics, drama, music and student publications.

Several scholarships granted by the educational institutions related to the Board of Higher Education of Disciples of Christ are awarded on the basis of financial need as well as scholastic achievement in high school and the promise of academic success in college. In order that the financial need may be determined, parents are requested to file a confidential statement documenting the financial need.

Thousands of college students work to help defray costs of their education. At Eureka College, Eureka, Illinois, almost all of the students work at various part-time jobs. Ronald Reagan, Eureka graduate of 1932, is shown in the photo below as he visited the student dishwashers in the dormitory kitchen during his recent visit to the campus for a program.

Government Has Listing

The United States Government has a listing of scholarships, loans and employment which are available in 1,562 institutions. The study is based upon the 1956 situation and is limited to the scholarships, loans and employment opportunities over which the institution itself exercises some type of control. It does not include a listing of the scholarships, loans and employment opportunities which are offered directly to students by agencies other than the institutions. The study represents 84 per cent of the institutions appearing in the 1955-56 *Education Directory, Part III: Higher Education* and enrolling 95 per cent of the students.

These institutions report 237,370 scholarships worth $65,736,950; 77,107 loans amounting to $12,463,182; and 288,479 employment opportunities where the students earned $65,931,915. This study, *Financial Aid for College Students: Undergraduates,* may be found in the public library or may be secured from the U.S. Government Printing Office, Washington 25, D.C., for $1.00.

In 1956, 10 per cent of all students in college received some scholarship aid which averaged $277 per student. Among the colleges related to the Board of Higher Education, 18 per cent of the students received scholarships totaling over three-quarters of a million dollars. The size of the average scholarship ranged from a low of $99 in one institution to a high of $540 in another.

Will Not Meet Total Need

Although hundreds of scholarships of varying sizes are available, these will not meet the total financial need of many students. The students can and should be taking advantage of loan funds without burdening themselves.

Installment financing is no new idea to the American family, and the emphasis upon easy payment plans has had its influence on financing a college education. Only a short time ago, going to college was almost entirely on a cash basis. The person who lacked the cash generally secured a scholarship and a job. According to the U.S. Office of Education in 1953, only 1.5 per cent of the money spent for higher education came from loans. In 1955-56, around $40 million was loaned for education.

For the coming year it is expected that $120 million will be borrowed for educational purposes. Three years from now (1962-63 school year) annual borrowing by

(*Continued on page* 44)

Worshipers leave the Christian church (Disciples) in Orlando, a "location" or settlement for Africans, after Sunday services.

—Photo by Keating from Black Star

South African Challenge

An Interview with Basil Holt on Issues Facing Church and State

By ROBERT H. McNEILL*

IN the United States—where he spent several weeks in the late summer and fall of 1959—he often was asked about *apartheid* (pronounced apart-hate), says Basil Holt, pastor of the Linden Christian Church in Johannesburg, South Africa.

In South Africa, where he was born and has spent most of his life, he is frequently asked about U.S. racial practices. He is asked these questions because he resided in the United States from 1931 to 1946.

"*Apartheid* is an Afrikaans word (of Dutch derivation) meaning simply 'separateness'," Mr. Holt explains. "In this context it is used to designate the segregation of peoples of diverse colors with a view to their separate development.

"In South Africa there are about three million white people. Ranged over against them are some 9,500,000 blacks, 1,500,000 colored (the term in South Africa being restricted to people of mixed white and black strains) and about 450,000 Asiatics.

White Minority Controls Land

"But the white minority owns 90 per cent of the land. How or where, then, is the darker-skinned majority to be segregated? The scheme seems doomed—so impracticable," Mr. Holt says.

A second question that emerges in the discussion of *apartheid* is the defense offered by those who favor such policies.

"The government, it should be said in all fairness," Mr. Holt continues, "regards *apartheid* not as an instrument of oppression but as the only way in which the African can ever have a square deal."

"So long as he (the African) lives mingled with the whites, it is said, the latter will always keep him down," Mr. Holt adds. "Only in his own areas can the African attain to autonomy and full development."

A third question asked of South Africans concerns the ways in which *apartheid* is carried through.

"The *apartheid* laws are multiplied and impose heavy burdens on the Africans and others in mixed areas," Mr. Holt answers.

"The 'Group Areas Act' requires people of color to move from their homes and places of business—often at a great loss—to new areas allocated to their particular race. Sometimes, however, this operates to their benefit by enabling them to escape from slums to better housing.

"The 'Population Registration Act' requires everyone to carry a card of identification showing the race to which he belongs. In borderline or uncertain cases government officials have determined race on the basic consideration of skin pigmentation. In some cases families were split. The anguish caused may be imagined.

Controls Education of Blacks

"The 'Bantu Education Act' gives the government complete control over education of the blacks, obliging mission schools to adhere to government curricula or close down. Bantu education is now under the Native Affairs Department and no longer under the Department of Education, which supervises the education of whites. The Bantu fear that the result will be a special 'education for permanent inferiority.' "

The African groups are now beginning to emerge from primitive types of living, though yet remaining on low economic and educational levels, Mr. Holt says. Some of the blacks are extremely well educated. Quite a few are qualified teachers and ministers. The African "locations" or "townships" are very populous and are cities in themselves with theaters, stores, schools and churches.

The white population itself is split into the Afrikaans-speaking and the English-speaking constituencies. The Afrikaners are mainly descendants of Dutch settlers who landed in Capetown some three hundred years

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ago. The English-speaking groups are mainly descendants of British settlers.

A fourth question put to Mr. Holt was in regard to the special witness of Disciples of Christ in South Africa. He said that an effective witness can be brought to bear in the spheres of ecumenism and racial tolerance.

Disciples bear witness in ecumenical concerns "in conjunction with other churches in the Christian Council of South Africa, of which we are a member, and in conjunction with the universities," Mr. Holt says.

"Disciples are one of five bodies contributing toward the cost of the new Chair of Divinity in the University of Witwatersrand in Johannesburg," he notes. "We have founded the Peter Ainslie Memorial Lecture, annually given by a local or overseas theologian or church leader in Rhodes University, Grahamstown. This lecture, sponsored by the Council on Christian Unity, has been referred to by an Anglican bishop as 'the most significant thing in the realm of Christian unity done by any religious communion in South Africa.' "

See news item describing the work of the Board of Church Extension of Disciples of Christ in assisting South African congregations, page 7.

"Disciples can help to promote racial tolerance through the South African Institute of Race Relations, of which we are also a member body, and to which I was commissioned by The United Christian Missionary Society to serve as field officer for about four years. We also cooperate in inter-racial conferences such as the one recently summoned by the Dutch Reformed Church," Mr. Holt says.

"And, of course, Disciples can witness to both Christian unity and racial goodwill in our own congregations," he adds.

Services Held for Blacks

Mr. Holt's church holds services for blacks on Sunday afternoons in Campbell Hall, the assembly center in the new Christian education wing of the Linden Church. At times African ministers have appeared in Mr. Holt's pulpit.

A fifth key question asked of Mr. Holt relates to the hopes and objectives of Disciple work in South Africa.

"Disciples have six churches in South Africa, five white and one black, all in the Witwatersrand area, of which Johannesburg is the center," the Linden church pastor states.

"The wise program," Mr. Holt believes, "would seem to be the dual one of manning and developing these congregations and leading them into ever-increasing cooperation with some other religious communion or communions in South Africa, with which they may combine to promote the Kingdom of God."

Mr. Holt served as chairman (master of ceremonies) on December 10, 1957, Human Rights Day, when a "Declaration of Conscience"' was read to a crowd of 200 to 300 persons on the steps of City Hall in Johannesburg as part of a "Day of Protest." This statement presented objections to the then-proposed and since-enacted amendments to the Native Laws.

Earlier in the year Linden Church and the South Africa Association of Disciples of Christ, as a group, along with twenty-three other religious bodies in the Christian Council of South Africa, had taken a strong stand against the Native Laws amendment bill. *It was the first time that all Protestant churches had joined in taking a stand for racial tolerance.*

Disciples, though small in number and in total membership, have had an influence far beyond their numbers.

Meantime, the Disciple churches have conducted worship and Christian education at the local level and have pressed for growth in evangelistic zeal and stewardship. The Linden Church, which has risen from a congregation of 12 to one of 148 resident members in nine years, also has built and underwritten—with the help of Board of Church Extension loans—a church sanctuary structure and a Christian education plant.

The churches jointly have underwritten the recent training of some of their young people in United States universities and seminaries.

Conference Grounds Purchased

The churches jointly have purchased a conference grounds, called Stonehaven, which is at Hartebeestpoort Dam, twenty-five miles from Pretoria.

Looking at South Africa as a whole, church leaders note that there already are many churches there, but they lament the lack of racial tolerance and Christian cooperation—the kind of unity which harks back to the plea of the Campbells and other Disciples of 150 years ago.

Disciples realize that the mission of the church is more than work among primitive tribes. It also is in "fraternal relationships" with Disciples of other lands, such as those in South African churches who are looking to America for encouragement.

All of Africa, which is the second largest continent in the world, has its eye on South Africa. The whole world is looking in that direction, too. Will South Africa explode? Or will that nation meet the challenge of the new day?

Basil Holt, in robe, participates in dedication of addition to Linden Church in 1957. Mrs. Holt is shown at the right.

Your Church—

Church People Have Feelings!

By SAMUEL F. PUGH*

IN diagnosing the condition of a patient a doctor is likely to ask, "How do you feel?" The patient's response should offer information that will help the physician to understand the illness and to prescribe the treatment.

In seeking to improve the health of a *congregation* a pastor or other leader once may have said, "Here is a cure-all device or prescription that fits all situations." But not today. We seek no cure-all. But we do need to ask the doctor's question, "How do you feel?" The church leader, however, would not be referring to *physical* feelings but to *emotional* ones. The two are different yet so closely related.

Why has the church put so little emphasis on feelings when Jesus gave so much attention to the fears, hopes, anxieties, and concerns of people he met? Why has one of the favorite words used to tell of Jesus dropped almost completely out of our vocabulary? Perhaps it is because that word, *compassion,* applies to him and to him alone.

Can Come to New Understanding

Let us see how a sensitive congregation, filled with sensitive individuals, can come to a new understanding of its members by seeking to understand how they *feel.* If we have never used this approach before it may seem that we are asking questions that are none of our business, or snooping in a realm that has no relation to the work of the church. But wait! Let us think about it together before we reach our conclusions.

Suppose we begin with *the new member.* Most new church members have rather definite feelings about the church of which they are now a part. And let us assume that if we could understand those feelings we could meet the needs of every new member much better than we do.

New members are apt to be timid, uneasy, and sometimes bewildered. Even though they have spent several weeks in "the pastor's class," they may be unfamiliar with many of the procedures that others take for granted. Think of the varied feelings aroused by the many circumstances! How to remember so many new names, faces and circumstances. How to, when to, and what to do in all the unfamiliar circumstances! The uneasiness that magnifies little mistakes! Worry about things that never happen! Such fear of embarrassment may prevent the timid person from taking the initiative in meeting people, from going alone to meetings with which he is not familiar, and from being at ease in any new situation.

Church members who come to understand such hesitancy gain an appreciation of some of the basic longings of the human soul. But so many of us never give attention to feelings or even think of them as important.

Consider other feelings of the new member. He is happy in his new relationship. The Christian life seems to offer many new experiences as well as an opportunity for beginning again. Where there has been loneliness he expects to find friendship. Where there have been guilt feelings he has found forgiveness. Where there has been shallow living he anticipates participating in wholesome activities with Christian people.

Such feelings and such high expectancy place a tremendous responsibility on every member of the church. But a ministry to new members, especially a ministry based on feelings, does not just happen. It must be carefully planned by sensitive members who understand the hopes, dreams, disappointments and frustrations of new members, who react in many ways.

Consider Attitudes to Inactive Members

Let us consider for a moment the attitudes of our active members to the *inactive* ones. Isn't it true that we have a rather condescending attitude toward inactive members? We are faithful; they are negligent! We pay the bills; they let us! We do the work; they do nothing! Consequently, there often arises within the active members a deep resentment toward the disinterested ones.

On the other hand, the inactive member may have some negative feelings, too. He may have a sense of guilt for his long absence and his lack of financial support. He may feel resentful because the church never calls unless it wants something.

A church in which these attitudes exist is apt to continue its calls on inactive members in a mechanical way—and with discouraging results. Until church members understand each other's resentments and replace their hostility with a spirit of good will, "the best laid plans of mice and men" will do little good. It might be well for every church board to spend an evening discussing the feelings involved in all its relationships. A soul-searching prayer meeting probably will follow.

Do we ever think about

"Why has the church put so little emphasis on feelings when Jesus gave so much attention to the fears, hopes, anxieties and concerns of people?"

*Mr. Pugh is executive director of local church life for The United Christian Missionary Society.

the feelings of some of the less fortunate members of our congregation? How does an invalid feel about her church when for weeks at a time there is no call, no letter, and no telephone greeting from anyone? And what of the physically handicapped person who attends a meeting and endures the side glances or staring eyes of thoughtless members? What of the individual who finds it difficult to make friends? What of the lonely, the shabbily dressed, the wife (or husband) of an alcoholic, the neurotic personality, the guilt-ridden, the person with a quick temper and a sensitive conscience?

Often Disregard Evidences

All too often church leaders disregard such evidences of disturbance. It is often easier to replace a disturbed person than to help him. Sometimes we evade the approaches of those who have been shunned by everyone else.

Jesus seemed to give particular attention to people who were disturbed. He had a way of speaking to them and of giving self-confidence and satisfaction. Our society has ways of discovering and treating all kinds of difficulties. The church should know of these resources but it should also realize that the basic treatment, *Christian love*, heals more ailments than the world has ever guessed. How can we use love and concern in relation to the feelings of people? Let us consider several ways.

Could Preach on Problems

Let the minister bring a sermon on the problems and needs of people. Let him tell how the members can be aware of each other's feelings and let him speak of the transformation that would be seen in a church that discovers the compassion of which Jesus spoke. Let the departments of evangelism and membership discuss the feelings of the people on whom they plan to call—or on whom they fail to call. Let the congregation establish the custom of greeting everyone without need of an introduction—giving special attention to guests, new members, and those whose attendance is irregular.

It might be well to have the various fellowship groups discuss such subjects as, "What is the major task of the church?" "How can our being more considerate of the feelings of people help to achieve that purpose?" "How should we deal with controversial subjects?" "How can we let people know that we want our church to be a fellowship of fellow-Christians?" "How can we help people to feel wanted—and included?"

Grant Freedom of Expression

A church may relieve some of the pent-up tension by granting freedom of expression to everyone. Sometimes the "problem person" is one who speaks out in opposition, not because of conviction but because of a need to have recognition.

So much hinges on the attitudes of people toward their fellows. When we know that positive action inspires positive reaction, it should shame us to stir up negative reactions by our harsh or careless words. Good will is contagious. Friendliness calls forth friendliness just as surely as sarcasm invites resentment.

The church talks about love. Let it practice love!

WHAT you don't know won't hurt you—unless perchance it turns out to be exposure to radio-activity. Radiation hazards are not only deadly but also largely unknown to the average citizen. Men may have been exposed to harmful, even fatal, doses of radiation without even knowing it at the time. Leukemia, skin, bone and lung cancers, premature aging, and mutations among offspring are among the uglier results of present-day exposure to radiation.

What many do not seem to know is that any amount of exposure to radiation is dangerous, *because the effect of radiation exposure piles up.* The strontium-90 which my children now absorb in their daily milk and store in their bones will add its deadly radiation to the X-ray exposure they get when they have a T.B. examination at the hospital, to the radiation they are exposed to through fall-out from the atomic bomb tests, to the radiation released in the air when nuclear fuel is burned in a reactor for commercial purposes, and to possible future exposure from improperly disposed of nuclear waste products (of which the Atomic Energy Commission now has 65,000,000 gallons in storage at present). Whether the total exposure my children endure reaches the M.P.D. (maximum permissible dose) does not, therefore, depend merely upon the strength of a particular accident of some sort but upon *their total life history of exposure.*

Now, therefore, is the time when we should be setting up precautionary measures for our children, our neighbors and our whole human race. The increase of commercial uses of atomic energy, plus the danger of new atomic-weapon testing should be alerting all of us to the need for (1) a more adequate program of information concerning the dangers of radiation, (2) a more effective administration of testing and regulation of radiation hazards, and (3) strong opposition to the resumption of atomic testing.

IN this connection it would seem wise at present to maintain federal control as well as state control of this problem. (Many states still have no legislation at all dealing with radiation dangers.) Further, it would seem very wise, especially in view of the record of the Atomic Energy Commission, to hold the control of safety aspects of atomic projects out of its jurisdiction and keep them—as at present—under the jurisdiction of the Secretary of Health, Education and Welfare. To place responsibility for national security (and thus presumably for the development of atomic weapons) and national welfare both under the A.E.C. is to create a conflict of interests that is almost sure to be resolved against the health of the individual. It makes the A.E.C., as the *Washington Post* remarked, "both judge and defendant."

A further concern which needs to be implemented by law is that for the safety of atomic workers. While these workers may be numbered only in the thousands at present, they may soon be numbered in the hundreds of thousands. Meanwhile, every effort should be made to offer maximum safety to those who work in this field.

Age of the Hungry and Dispossessed

By I. W. MOOMAW*

WE speak glibly of this as the space age, or the atomic age, but in a true sense this is the age of the hungry and the dispossessed. Never before have so many of God's children been without food—never so many without homes.

Over a century ago, William Carey, horticulturist and missionary scholar to India, wrote, "Those to whom we preach are hungry; many starve." Despite the scientific advancement since Carey's time, the plight of village people around the world has grown steadily more acute. Our great technological possibilities make this all the more tragic.

Growing hunger is the first of four facts that face the church in its world mission, which is largely among the poor, the neglected peoples of the earth.

Rising Hope Is Factor

The second fact is *the hope of the people.* Nearly a billion people are striving to gain a more abundant and satisfying life; they believe something can and must be done. This rising hope is a decisive factor of our century. The future of the church in the villages of the world may well be determined by our response to it. Missionaries, by their teaching of Christ's concern for all, have had a large part in generating this hope. We accept the new spirit in the villages with gratitude and humility; let us also meet it with the vigorous response that it deserves.

A third fact is *the rapid increase in world population.* Medical missions and governmental programs have done much to control disease and epidemics, thus lowering the death rates. But the production of food has not kept pace with these improvements.

A food minister in Asia has just declared, "Our chief problem is not communism; it is to devise some way to feed our mounting population. True, the total food output of the world has increased since 1950, but the population has grown faster. A few enjoy better food but most of the village multitudes have less food today than a decade ago." Africa, once considered a land of plenty, is now called "the world's greatest potential hunger area." This is because of mounting birth rates and continuing soil erosion.

Darker Days Ahead

We are indebted to those who warn us of darker days ahead. Men like to think some easy solution will be found before the worst comes. There is no basis in fact for such easy optimism. Of all the unfinished business before mankind, nothing could have a more valid claim upon the compassion and the genius of the church than this mounting population and the need for bread.

Fourth, *God has not willed that any should perish.* He has placed in the soils of the earth the resources of bread for all. He who marks the fall of the sparrow must be deeply pained to see thousands of his people starve daily. No one knows how many! As the instrument of God's purpose the church must make haste to con-

*Dr. Moomaw is executive secretary of Agricultural Missions, Inc. This article is used with permission of *Rural Missions.*

Disciples of Christ have carried on the Abundant Life program in Takhatpur, India, since 1954. Goal of the project is a better, fuller life for Indian villagers. As a part of the program improved methods of agriculture are taught to Indian farmers. Here an Indian Christian farmer (right) is planting an orange grove. The tiny trees will not yield for five or six years. In the meantime, other crops are planted between the rows. Helping the farmer is a *Gaon-Sathee*, or village companion, who has been trained to aid the villagers. Standing at left is Samuel Maqbul-Masih, director of the project.

—Verona Photo from Black Star

trive ever newer and more effective ways for using the resources he has provided. Perhaps we need a theology that includes hunger and want more clearly within its purview. Theology arises not only by contemplation in cloisters but also where men toil and do the will of God in the day-to-day demands of life.

These four facts—growing hunger, rising hope, population increase, and the Divine Purpose—place before the church its most noble summons and its greatest present challenge.

Great segments of the church have long been concerned with the poverty and neglect of village people. Today there are nearly 230 agricultural missionaries serving in more than forty different lands. This is an impressive figure until we realize that they constitute less than three per cent of the total missionary staff. Moreover, some agricultural missionaries are tied down in institutions, unable to engage in the work to which they dedicated their lives.

Only Five Were Trained

Of the 113 who attended the Missions Training Conference last year, about eighty expected to take up service in the great rural regions of Asia, Africa and South America. Yet only five of these could say they had some specialized rural training.

We recognize the unique nature of the church. We do not suggest that the church alone is responsible for raising the level of living among neglected peoples—it is but one of several agencies. However, although there is much that the church *is* doing, there is more that it *can* and *must* do if it would hold its place in today's regions of economic change.

No complete statement is possible in this short space, but several next steps are clear.

- We must find ways to deal with the causes of poverty. Much "technical assistance work" has dealt with symptoms rather than basic causes. The rural missionary, speaking the language of the people and sharing their lives, is in a favored position to guide us in seeking permanent solutions. We express our concern over village poverty through many good activities—and all are needed. But ways must be found to better coordinate our work on the basis of causal factors and of long-term objectives. The church should be more concerned with *rural reconstruction* which, in the words of K. T. Paul, "embraces the whole of life."

- We must expand the ministry and services of the village church. God has blessed the church in its world mission. Today there are 72,000 village churches with 35,000 pastors. What could God not do if each of these should become an outpost of help and hope to distressed people! The Lord's Acre Plan, rural youth clubs, adult schools of rural betterment, cooperative societies, and self-help projects are but a few of the tested ways of service open to the village pastor and the agriculturist, trained and dedicated to the cause of a more abundant life.

- We must consider land stewardship. With deserts still spreading, millions of acres of top soil lost each year, and landlordism still uncurbed, we need to return to the Bible concept of responsible stewardship of the land. This can only come through the teaching and practice of man's duty to his neighbor and to God in the use of the resources God has provided.

- We must cooperate with governmental and other community development programs wherever feasible. If these larger programs succeed there should arrive a climate in which all can serve more effectively. Should they fail, or succeed in reaching only the favored few, the crushed hopes of the people would be tragic.

- We must provide rural training for village pastors. These servants of God, because of their large number and the direct contacts they enjoy with the people, can become the key to a more abundant life for millions.

- We must use more effectively the rural-trained personnel now available. A common disappointment among young people trained in agriculture is that there are so few calls from the field for their services.

Calls for Rural Staff

The Pittsburgh Conference on Rural Work called for "a staff of qualified rural workers at least equal to the number engaged in education or medicine." This would allow some to serve with village pastors, for leadership training and for some of the many new self-help and extension projects so urgently needed. Such projects require very little in the way of foreign funds. The best self-help projects are largely self-supporting. As a veteran agriculturist told us last year, "It is usually the worst project that calls for a large foreign subsidy." There are valid exceptions to this, such as modest grants to self-help projects.

The year has seen at least six missionaries on furlough complete postgraduate degrees in village extension service. We must rethink our field programs in order to make the best possible use of these well-qualified people. Several Christian councils are eager for the loan of qualified rural reconstruction workers to serve on their staffs. Field programs need to become more flexible so as to use more of the Christian national workers preparing for rural work.

- We must face our rural world mission in the light of new opportunities, difficulties and challenges. The task is larger and the hour later than many appear to realize. We need not face it alone but with the spirit of God who summons the best efforts of our hearts and our hands.

Disciples Face Task

DISCIPLES of Christ are concerned with the world problem of poverty and hunger in rural areas. In INDIA, in addition to the Abundant Life project, Disciples operate the Star of Life project in Damoh, an Agricultural Extension Center in Takhatpur, and Brooks Memorial Agricultural School in Pendridih. They also cooperate in the Agricultural Institute at Allahabad. In MEXICO, Disciples teach better farming methods at Mountain of Light Farm in Pabellón. And in PAKISTAN, James D. Wyker, a Disciple minister, is aiding in the forming of agricultural cooperatives. His work is supported by funds from Week of Compassion offerings.

Refugee Youth Find A Way Out

By NANCY LAWRENCE*

—WCC Photo by John Taylor

A metal replica of the World Council of Churches' symbol, one of many products made at the Spittal training center for refugee youth, is displayed by the school director, Heinrich Kaltenbach, left, and one of the students.

ONE of the most tragic aspects of the world's refugee problem is the suffering inflicted upon children and youth. Uprooted during the formative years of their lives, they lose not only the stability of family life, but in many cases the opportunities for education or vocational training.

Inevitably, too, the majority must pay heavily in damage to their emotional—and often physical—health.

Urgently aware of these problems for the thousands of refugee youth in Austria, the World Council of Churches in 1953 established a vocational training and boarding school in Spittal, in the southern Alpine district of Austria, to care for teen-age refugee boys and girls who either had come into the country alone or for some reason could not remain with their parents.

Despite the austerely simple conditions under which it operates, the school has earned a superior professional reputation and has had unusual success in the rehabilitation of youth in its care.

A World Council publication describes the conditions under which many thousands of refugee children were living only a few years ago:

New Type of "Street Urchin" Born

"It was not that kindness was lacking: children were clothed and children were fed; welfare supplies flowed in a never-ending stream; 'charity' was always apparent; but in the over-crowded, demoralizing camps, a new type of 'street urchin' was being born and reared —children who learned to live by their wits, who knew that somehow they were different, that they were members of a community whom other people pitied when they did not despise. It seemed to them that nobody really cared—at least, nobody really cared to find the way to give them the rights and privileges and opportunities enjoyed by normal children."

It continues: "No one wondered when children went wrong; when the illegitimate birth rate among teen-age girls went soaring high; when teen-agers were always before the police court for petty crime. This was the price of camp life, of the modern slum, the insecurity, the fear and hopelessness."

Nine years ago the World Council of Churches' refugee staff in Austria set about finding a solution to this complex of problems. They conceived it as primarily educational, a program in which refugee youth could "learn and achieve a disciplined life."

The answer was the training school started with a handful of pupils in two old barracks set in the midst of a cluster of sprawling, squat shacks of a large refugee camp just off the main highway outside Spittal. The barracks, which had been used as stables by the German army, were donated to the project by the British army, which had them at their disposal. Grants from the World Council and the Ford Foundation provided for the purchase of machinery, tools, bedding, and other essentials needed to get the program under way.

Director Was Trained as Engineer

The first staff member was its director, Heinrich Kaltenbach, a trained engineer, a former officer of the Hungarian air force and, like his students, himself a refugee. Of the other eight staff members all but one are also refugees and, in their own countries, had been master craftsmen in the trades they now teach.

The course of study developed provides a three-year apprenticeship in a choice of carpentry and cabinet making, metal work, or blacksmith operations. This is for the boys. For the girls there is a two-year course in the basics of homemaking—cooking, sewing, preserving, and also machine knitting.

In addition both boys and girls study a language (usually German), hygiene, history and geography. There is an athletics program and the boys have a brass band.

Today the school has an enrollment of sixty-six boys and seven girls, ranging in age from fifteen to eighteen and representing the three major faiths. Of the sixty-six boys, twenty-five are Hungarian who came into Austria after the 1956 revolt. The others are Greek,

*Miss Lawrence is a member of the staff of the department of information of the World Council of Churches. The refugee rehabilitation program she describes is supported by Protestant and Orthodox churches around the world. Disciples of Christ share through the Week of Compassion offering.

Yugoslav, Czech, Bulgarian and Russian. The majority of the girls are Yugoslav. All of them have come from what WCC workers describe as "the poorest of circumstances."

Ermela is typical of the girls at the school. Dark-eyed, intelligent and attractive, she fled alone from her home in a satellite country a year ago, at the urging of her parents, to seek the education denied her by government authorities because her father, who owned a mill, was not "politically respectable."

When she arrived in Austria she took a job as a domestic, working in the evenings for bed and board and attending school during the day. The pressure of the long hours, however, affected her health and she had to stop work. When WCC refugee workers discovered her, she was living with a family in a refugee camp without the proper food or medicines and with out any hope of ever being able to complete her education.

Brought to Austria When Nine

Franz, at the age of sixteen, has been a refugee in Austria for the better part of his life. He was brought into the country at the age of nine by his mother, who refused to permit him to attend Communist-controlled schools in his own country. The two lived together on funds brought with them, later supplemented by small jobs his mother secured from time to time. Later she became ill and was sent to a hospital. Friends took Franz in for several months, but lack of funds to feed another person and inadequate space made it difficult for him to remain with them. When they sought the help of a World Council refugee worker two years ago, Franz was referred to the Spittal training school.

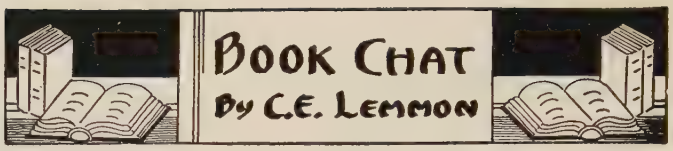
Other students at the school can tell similar stories—but like Ermela and Franz, they have left the worst behind them and can look forward to far brighter prospects than those of other refugee youth.

Have Become Responsible Citizens

Almost without exception, former pupils of the school have settled into jobs and become responsible members of the community whether they have stayed in Austria or resettled abroad. The school has full accreditation by the Austrian government, which means that graduates are on an equal footing with their Austrian counterparts in competing for jobs, and the quality of their work has consistently brought them a higher-than-average starting wage.

World Council refugee workers know that at best the school—with student life on a starkly simple level—is no real substitute for homes and families. Yet they see a continuing need for the program. To meet it the school has embarked on a building program; modern living quarters are being constructed on an adjacent lot at a projected cost of $103,000. When completed, the new school will be equipped to accommodate up to three hundred pupils—more than three times the present enrollment.

In the meantime the Spittal school continues to provide for the fortunate few in its care. It is the concern of the school to give its children the help they need to become full-fledged, contributing citizens of whatever country becomes their final home.



ONE of the most penetrating thinkers of our day is Emile Cailliet of Princeton Theological Seminary. The title of his latest volume is *The Recovery of Purpose*. His thesis runs something as follows. Modern man feels himself caught in a tragic dilemma. The classic method of facing such a dilemma was in the Greek drama—the harsh grinding out of fate. In today's scene modern science has sought to devise instruments by which it measures the natural universe for man's benefit. In order to measure the universe accurately it seeks to reduce the personal equation to the lowest possible denominator. In the perfect machine the measurements would leave no elements of personal judgment. Should there be no room for personal judgments there would be, of course, no room for personality, nor any room for a personal God. As the scientist succeeds in his description of the universe so he progressively lowers the stature of man. The recovery of purpose, therefore, is not through classical thought or scientific advance, but through the prophetic method of the Bible. In setting forth this prophetic method the author has much to say about modern theologians. His agreements and disagreements with Karl Barth, for example, will interest the reader.

THE "world is looking for an explanation of itself" during this period of chaos and revolution through which we are passing, says Charles C. West in his new work, *Outside the Camp*. China, Asia, Africa, and the entire world are in a ferment of trouble. In the Orient, ancient customs which seemed to suffice for generations were challenged by Western industrialism, culture, and often armed might. Never has there been a ferment on such a vast scale as now. How to explain this chaos, how to understand it, and how to deal with it are the baffling problems of our day. The Marxian Communist has his explanation and multitudes accept it. The Western capitalist has his explanation, and the standards of living in the Western world support much of his argument. The Christian has his explanation. These are the forces which are ably reviewed in this book by one who has been at the center of our Christian world as an associate director of the Ecumenical Institute in Switzerland.

THOUGHTFUL churchmen have been a little suspicious of the new "interest in religion." Many have had a feeling that it was too superficial to last. Indications are that it hit its peak a couple of years ago, and like most American "fads," has run its course. That someone should make a thorough analysis of this so-called revival of religion and its decline was inevitable. Readers of *The Christian Century* are not surprised that this rather grim analysis should be made by Martin E. Marty, associate editor. He has been sounding the warning for several months. So his book, *The New Shape of American Religion*, comes with striking timeliness. In the first place, the revival of religion that followed World War II was more social than spiritual. It was peculiar to no segment of the church, for all shared—Protestant, Catholic and Jew. It was as much a social or political feeling as it was spiritual. It be-

(*Continued on page* 40)

Desolate Road in a Rich Land

By DONALD E. CHARLES*

LUPE looked up from his Day Camp notebook, his searching eyes turning toward his young, blond craft instructor. "You must like Mexicans. People like you mostly don't bother with us."

Lupe Hernandez lives in a rural fringe area (a polite name for a country slum) just north of a bustling agricultural center in Tulare County, California. His parents are seasonal farm workers; they have recently settled in one of the county's sixty-seven fringes in order to satisfy their yearning for a "home." The hard road of migrancy—from state to state, town to town, crop to crop—filled the year with weariness and uncertainty.

Lupe's home is more accurately described as a 14-by-20-foot shack where the eleven members of his family play, cook and sleep in two small rooms. The bathroom is a privy balancing on the bank of the local gully—a gully filled with glass, beer cans and an occasional overflow from a nearby cesspool. Plumbing, including indoor running water, is the exception rather than the rule in these areas.

Lupe is eleven and in the third grade. Migrancy provides few educational opportunities, and it was only recently that his family became settled enough to provide continual education. His parents have not been concerned with schools and so he, too, is not. Besides, the children make fun of him because he is big for his class and not well dressed. Lupe envies his cousin in a nearby fringe who, at seventeen, has only gone to school a total of five months.

The Hernandez family usually makes about $1,700 a year—if the crops are good and the older brothers and sisters work, too. Most of the time Lupe's mother must work and he is assigned to watch over the four youngest children.

* * * * *

In another so-called fringe community, the Negro minister bowed his head for the communion prayer. "Oh, Lord, we know we're just trash . . . ." His small congregation sang dispiritedly while the bread and grape juice were passed—"We know you love us, Lord. Someday in heaven we'll be happy with you."

This group of worshipers huddled together in a small shack they prize as their church. Outside a breathlessly hot summer evening hung about their crowded shacks, strung together by an uneven, dusty road.

Among Seasonal Farm Workers

These people, too, are among the seasonal farm workers of our country—responsible for the harvesting of Tulare County's richly abundant crops. These seasonal workers are either Anglos, Mexican-Americans or Negroes. They are not accepted by the stable communities because they are impoverished, uneducated and dirty. As human beings they are not trash, but the slums in which they live and the conditions of their environment are trash.

How common are the Lupes, the Hernandez families, the Negro worshipers, and others who find themselves on the fringes of rural and urban communities and on the islands of economic servitude?

It is a tragic fact that the above pictures are found too often, not on a canvas or in an article such as this, but in reality. In the United States are an estimated one-half to two million migrants who follow the crops from place to place, who have no real permanent home as we think of it. Still others are settling down like the Hernandez family.

Sub-standard housing, unsanitary conditions and poor streets make up the physical environment of all these

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In Arkansas, interest in and concern for migrant workers is growing each year. At various Mexican centers in the state the lonely non-English-speaking workers and their families find friends and a place to relax in a Christian atmosphere. Below, at *Centro Mexicano* in Helena, migrants paint attractive pictures to decorate the walls of the room.

people. For the most part these areas in which they live are unchurched and are without the benefits and protection found in an incorporated area. Many of the young people run wild with nothing to do but to drag the city streets, break into homes, take joy rides in stolen cars, amuse themselves with an available girl or boy, or get drunk. The county Juvenile Hall provides a temporary retreat from this life for many of these young people. But this kind of life is in their blood, and it is so easy to fall back into it when not in the confines of the Hall or the County Correctional Camp, or the state correctional institutions.

THE inequality of the opportunities which these people—the harvesters of our crops—have and the opportunities which most of the people in the respectable sections of town have, make for many other problems. Many community and church leaders take the attitude that nothing can be done. These people are happy with their lot, they say, and they don't really want to change. It's a cultural problem that can't be solved. Migrancy is just a necessary evil, something caused by the economic system of our land and by the natural fact that crops have to be harvested, and because they are harvested only at certain times and in certain places this makes work and income unsteady.

But still, these are children of God, and in God's sight and for those sensitive to the burdens and fears and hopes of others, this isn't right! Truly these are a lost people who walk in a weary and desolate land, yet surrounded by the material and physical wealth of this land.

These people are being reached with the concern of Christian love. For many of them the Harvester is becoming a familiar word as well as a familiar sight. For many the Harvester represents a new hope, a new life.

The Harvester is really the name of the station wagons which the staff of the Migrant Ministry of the National Council of Churches use as they spread the Good News throughout the camps and fringe settlements of our towns and cities—anywhere the seasonal farm worker is living. This Good News comes in the form of friendship, of vacation church schools for the children, of youth clubs for the young people, of sewing classes for mothers and girls, of day camps and Sunday schools.

THE Lupes are hearing, perhaps for the first time, the story of Jesus. Negroes, Mexican-Americans and Anglos are realizing that they really aren't "trash." In a real way lives are being redeemed, communities are being changed, and hope is being given where once there was only despair and discouragement.

The churches working together are spreading the gospel. Christian Women's Fellowship groups, United Church Women, Christian Youth Fellowships, along with adults and teen-agers from several denominations are joining to do battle to free these from their bondage.

During this past summer in the area where Lupe lives, several churches of the community sponsored a Christian Day Camp. This was something new to Lupe and something new for the churches. Lupe didn't want to go at first but, after the principal of his school talked with him about the camp, he decided that he would go. It really sounded fun to be able to ride out to the park in a truck and, besides, some of his friends were going, too.

SO Lupe, his older sister and brother, and some sixty other children assembled together for five consecutive days to learn about the life of Jesus. They joined in games and took trips. They went to a creamery and saw a fire engine, an ambulance and a police car "real close." A naturalist told them about some of the wonders of the park where the camp was held. They learned how to use their new health kits which were made by the children in another vacation church school. One little girl, as she opened her kit, said in a tearful voice, "I never expected to have a toothbrush of my own."

The children brought their lunches each day and the local Kiwanis Club provided the milk. Churches, individuals, vacation church schools, and women's fellowships helped to finance the rest of the program. Leadership was provided by several of the churches of the community along with the summer volunteers of the Migrant Ministry team who were serving in the county for the summer.

The leaders of this program realize that this is only a beginning of what needs to be done to curb the evils of bad environment, of insecure economic opportunities, and of low moral and godless ways. They realize, too, that programs must be carried on around the year and not just in the summer.

THEY realize that the problem must be tackled in the government legislatures and with the help of the farmers and growers themselves. They realize that many other fringes and camps and areas in the county need to be reached by the churches of our towns and cities. Also the churches and we who profess to follow the Christ need to rethink and change our attitudes towards these people so that we will not be afraid to let the Hernandez family live next to us, or that Negro family sit next to us in church, or their children go with our children to the same school.

But the problem is not without its answers and solutions. As long as churches are concerned and working together, as long as there are God's people, as long as there is a God, there is hope for us and for these people.

Disciples Join in Migrant Work

DISCIPLES of Christ are concerned about migrant workers in the United States. As a participating body in the National Council of Churches, Disciples recruit young people each year to serve on the summer staff of the National Council ministry to agricultural migrants. A recent report by the U.S. Department of Agriculture indicates a need for many migrant workers for years to come in order to supply food and textile demands.

In the summer of 1959 nearly a dozen Disciple young people took part in the summer program of migrant work. The program in the Central Region includes Minnesota, Wisconsin, Ohio, Illinois, Indiana and Michigan. It lasts from eight to ten weeks. In the Western Region a six-weeks' program includes work in California and a few projects in Washington and Oregon. All work is on a subsistence basis.

An example of the work being done on the summer program was the work camp set up by the department of social welfare of The United Christian Missionary Society in the town of Dos Palos in California. On the southern border of the town is a community of 1,500 people, mostly Negro. Entirely dependent on seasonal labor, they are trying to make homes here in an area without water, sanitary facilities or proper housing.

In cooperation with the NCC Migrant Ministry and the Dos Palos Christian Church the work campers began to erect a building for a community center. It will be finished by the local people. A church is not needed because the Christian church of Dos Palos invited all members of the community to join their congregation.

Ministering to the needs of this rural community are Mr. and Mrs. William Maxon. Formerly he served the cause of the ecumenical church in Greece.

Dr. Julita Jose, at right, conducted a Disciple health clinic in the Philippines before coming to the United States for advanced study. In this photo she is shown as she prepares, with the aid of an assistant, to examine one of the needy patients.

Doctor Julita

Young Disciple Physician Studying in U.S. Will Resume Work with Needy in Philippines

DR. Julita L. Jose, an attractive young Filipina medical doctor, is now taking specialist's training in New York City. When she returns to the Philippine homeland she plans to resume the operation of a medical clinic for needy people. And she will carry on this work as an outreaching arm of her own church.

Dr. Jose is paying her own expenses all the way with the help of her husband, Salvador S. Alfonso, and her parents, Mr. and Mrs. Anatano M. Jose. All are leaders among Disciples of Chirst in the Philippines.

The way has not been easy for Dr. Jose. Her husband is a government employee. Her parents have eleven children, all of whom still need financial assistance.

Dr. Jose (who by Philippine custom is permitted to keep her own family name after marriage) tells her own story simply as she did for many of those attending the Denver Assembly of the International Convention last August. The United Christian Missionary Society sponsored her appearance at the convention.

"For thirteen years before my departure for New York, I was church organist and choir director at the Dian Memorial Church of Christ (Disciples) in Pasay City near Manila," Dr. Jose says.

I HELD office successively as vice-president, secretary and treasurer of the Pasay Christian Youth Fellowship from 1948 through 1955. In 1955-56 I was elected executive secretary of the National Disciple CYF."

She was a first aid helper while a medical student, then physician of the Disciples Annual Bible Institute in the Philippines every summer from 1954 through 1958.

"Through the help of my parents and the inspiration of my husband I started the path of seven years' medical college training," Dr. Jose adds. "I labored day and night to grasp the full benefit of this course, burning the candlelight out in the middle of the nights. . . .

"But I found out that my parents were sacrificing much for my studies. I found that my sisters and brothers were sacrificing to see me push through.

"My father was not earning enough to support the family of thirteen and at the same time send all his children to school. I thought, I have got to stop and find a job and help my family. I decided to take a course different from medicine—one that is less expensive. This is why I was graduated in 1951 in physical education at the National College of Physical Education.

"But my father had a different opinion about this matter. His own dream had been to be a physician to help the needy, but the dream was not realized. He said he would not stop until his ambition was realized by one of his children.

"I was told that he *could* possibly afford the expenses except for the medical books. Yet I could not go on studying without books. I borrowed textbooks where I could and haunted the libraries to study the texts I was required to absorb.

WITH my parents' desire to see me push through, they sought the help of George Earle Owen, Disciple missionary in the Philippines at that time, to get my medical books. He, in turn, sought the help of a local Disciple congregation in the U.S. I wish to thank all who have helped me.

"In 1957 I received the M.D. degree at Manila Central University College of Medicine. After I took the examination for physician, I started visiting our churches every Sunday with my husband. He is a very active church worker and had been president of the Dian Church in Pasay City for a good many years.

"With his interest (similar to mine in working among the needy) he helped me the best way he could possibly do, taking the names of the patients, taking the blood pressure, and never complaining. We reached as far as Bataan, where we treated more than sixty of the neediest people. Our meager supply of medicine was insufficient to help very much, but we did what we could. . . . People would make unkind remarks about my husband carrying my medical bag and assisting me in my work, but he would only smile. . . . "

On July 1, 1958, Dr. Jose began a year's internship at St. John's Riverside Hospital in Yonkers, New York. She joined Beekman-Downtown Hospital for residency on July 1, 1959, planning to specialize in heart diseases or cardiology, which will take four years of postgraduate study.

In 1958 Dr. Jose's husband, Mr. Alfonso, had graduated in law, being granted the degree of Bachelor of Law. He is now clerk of the budget commission of the Philippine government. Mr. Alfonso hopes to join his wife in New York soon.

WE promise to serve the Lord and continue the project we began in the Philippines," she writes. "Our future plan when we go back to the Philippines, if God will permit, is to open a Disciple clinic once more and serve our church members—I as a physician and my husband as an attorney."

Dr. Jose's father is vice-chairman of the board of trustees of the Tagalog Disciple churches. Her mother, Mrs. Luisa L. Jose, has served as president of the Christian Women's Fellowship and as executive secretary of the CWF in the Tagalog Disciple churches. Mrs. Luisa Jose has been chosen as the delegate from the women of the Tagalog churches to attend the World Convention of Churches of Christ (Disciples) to be held in Edinburgh, Scotland, this summer. She will be one of a number of representatives from the younger churches around the world.

Young people of the churches are asking

Will I Become Delinquent?

By RICHARD E. LENTZ*

WILL I BECOME DELINQUENT? Why should young people of our churches ask such a question? Among the questions submitted to me for answer in youth forums of more than 6,000 young people last year, several hundred dealt with the possibility of the enquirer's becoming delinquent. Young people's confidence in themselves has been shaken by the publicity given to the misbehavior of some young people and by the tendency of some adults to lump all youth together as "teen-agers" —a term of disparagement as they use it.

What is the likelihood of young persons' becoming delinquent? In 1957, in the United States, police arrested 253,817 persons under eighteen years of age. The estimated child population—old enough to have been held accountable for their behavior—was 22,167,000 children. One child in eighty-seven was arrested. Certainly that is a larger number than anyone would wish. And the church should have an uneasy conscience that a quarter of a million children got into such difficulty.

JUVENILE delinquency is a very complex problem. Many factors are responsible for the behavior of young people. Certainly adults—and therefore children—are affected by many forces in neighborhood groups and the life situations of work and play. Church young people are not subject to many of the most destructive community and family influences. Without any special effort of their own to avoid delinquency, young people in church youth groups stand no more than one chance in 250 of getting in trouble with the law.

All of us immediately recognize weaknesses in the above statement. It is not enough for a Christian to stay out of trouble with the law. There must be more positive moral goals than that! Our purpose here is neither to define delinquency nor to outline a moral code for Christian young people. Church young people need to be reassured about their own future and the faith which adults have in them.

Many Christian young people ask, What can we do to make sure that we do not yield to pressures which may be put upon us to do wrong?

In working with prison chaplains on a program of religious education in their institution, I had opportunity to talk with several thousand adult criminals. In their conversations they mentioned repeatedly three factors which they thought were responsible for their moral difficulty. Their experience ought to be worth considering.

"WE got into the wrong crowd." This was a common summary by which they indicated their belief that wrong companions had an unwholesome influence upon them. While Christians ought not to become snobbish, nor "think of themselves more highly than they ought," people are influenced by groups in which they participate. Young people may find it very difficult to resist the pressures of certain groups or persons to conform to patterns of conduct contrary to Christian standards. A Christian Youth Fellowship may give tremendous social reinforcement to its members by becoming a dynamic group in which everyone finds it easier to live at his best. No one is wise who over-estimates his own ability to resist temptation.

"We would not be here," said my friends in prison, "if we had finished school." Like the statement above, this one may be an attempt at finding an excuse. However, the years of school completed by men in prison are far fewer than those of the adult population as a whole. Education is related to ability to earn a living, to support a family, and to gain respect in community life. Many young people experience unpleasant days or discouragement in school. But if they are seeking insurance against delinquency, they will stay in school. We are told that educated crooks are more dangerous. This is true; but it is true, too, that when one can earn a living wage and be at ease among friends of various cultural levels, he is less likely to need to resort to illegal or anti-social conduct.

THE prisoners told me that the third reason for their trouble was poor use of leisure time. "We loafed around Joe's place" or "just rode around" in a car. Americans have more leisure time every year. What one learns to do with this time which he has at his disposal not only reveals his character but shapes it as well. Young people who seek delinquency insurance might well develop many hobbies and wholesome avocations. Idleness is morally dangerous!

But should young people have to face this problem of theirs without adult assistance? Every adult is a potential guide for some young person. The adult examples of morality placed before young people today are not always as constructive as they might be. The preventives which were suggested to young people are opportunities for adults. Church programs can provide activities, fellowship and education which young people need to "go straight." Many churches are prevented from ministering to young people because of a severe shortage of adult volunteer leadership.

*Dr. Lentz is national family life director for The United Christian Missionary Society. This article will be of interest to study groups within the Christian Women's Fellowship as well as to others of the church concerned with family life education.

Week of Prayer for Christian Unity Set

THE local congregation as a manifestation of the church universal is emphasized in the 1960 Week of Prayer for Christian Unity leaflet issued by the Commission on Faith and Order of the World Council of Churches.

The Week of Prayer for Christian Unity is to be observed this year from January 18 to 25.

"Since the last Week of Prayer for Christian Unity, it has become painfully evident that the various calls to prayer have behind them greatly different understandings of the nature of Christian unity," the introduction to the 1960 leaflet comments. "It is also clear that the more Christians know each other the more conscious they become of their differences. Nevertheless there is on all sides a growing conviction that the unity of the Church of Christ is God's will and that he is working to bring it about."

"That is why, despite the different ideas of Christian unity which lie behind them, it is fruitful to offer up all of our various prayers for Christian unity at one time. . . ."

Copies of the leaflet, containing guided devotions, are available from the New York office of the WCC, 156 Fifth Avenue, at $1.50 a hundred.

—Photos from Cliff's Camera Shop

Thayne A. Hedges, left, director of the Community Speech and Hearing center located on the campus of Phillips University, Enid, Oklahoma, chats with a Longdale resident who makes regular visits for therapy.

A Healing Ministry on The Campus

Phillips University Gives Aid in Speech and Hearing

By GEORGE KING*

IN his personal ministry Jesus healed, opened the eyes of the blind, made the deaf to hear, and helped the mute to speak. In our day—and with twentieth-century methods—this ministry still must go on.

So it is that young people with special aptitudes and interests are being given opportunity in many Christian colleges to attain special skills that will enable them to perform a special and rewarding ministry.

Now in its fourth year, the Community Speech and Hearing Center on the campus of Phillips University, Enid, Oklahoma, has attracted twenty students interested in the rewarding study of therapeutical speech science. Meanwhile in its two-fold and practical role, the clinic also is serving scores of children and adults who have special speech problems. Some of these persons travel from distances of more than one hundred miles several times each week for needed treatment.

Thayne A. Hedges, director of the clinic, enrolled in Phillips University in 1939 with the idea of becoming a medical doctor, but his education was interrupted by the war. Later he was challenged by this field of speech and hearing service when his own sister suffered difficulties as a result of cerebral palsy. Son of a minister, Dr. Hedges saw here a possible type of Christian ministry and renewed his studies at Phillips. Later he transferred to the University of Wichita to receive his master's degree. He obtained his doctorate at Ohio State University in 1955.

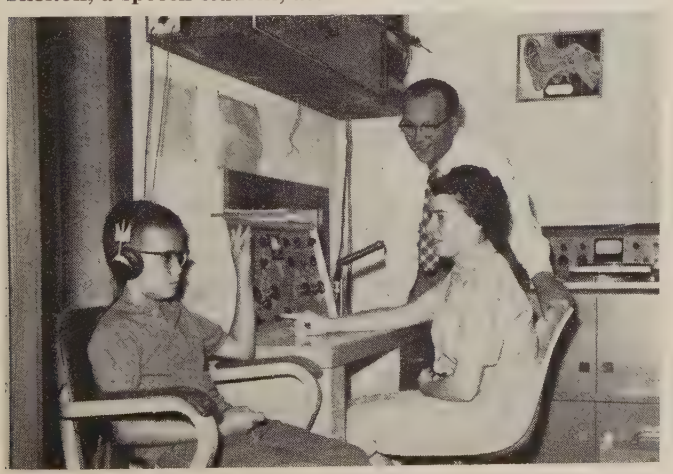
That year a door opened so that the speech and hearing clinic could become a reality. Funds were raised throughout the Enid community. Phillips University gave a 99-year lease on the portion of the campus property to be used for the new structure. And local civic groups built the modern clinic building with donated labor and with materials furnished at cost and less. In addition to modern furnishings and basic equipment, over $20,000 of sound and recording installations were made. Clinic rooms are so arranged with one-way reflective mirrors and supplemental speakers that students in the teacher training program may witness treatments and therapy in progress.

Among those successfully treated have been individuals troubled with stuttering, articulation difficulties, cerebral palsy complications, cleft palate and lip, endocrine disorders, mental retardation, delayed speech, aphasia, dysphonia, laryngectomies, deafness and hardness of hearing, foreign accent, and post-polio speech problems.

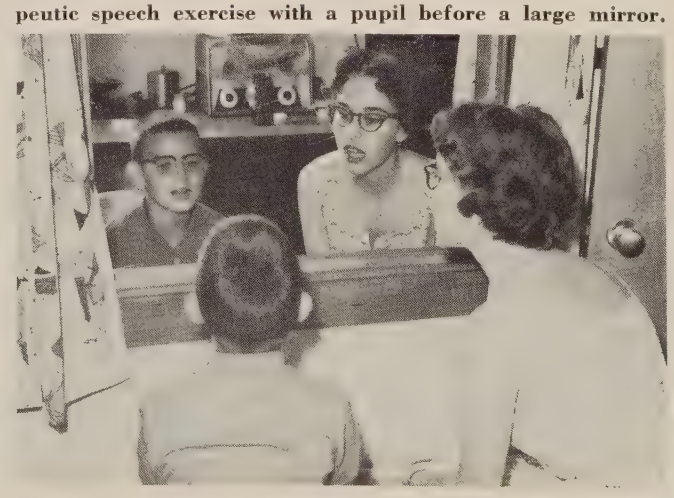
(*Continued on page* 45)

*Mr. King is director of public relations for Phillips University, Enid, Oklahoma, a liberal arts college affiliated with the Board of Higher Education of Disciples of Christ.

Hearing treatment is given to a boy under the direction of Edward J. Hardick, audiologist at the center. Miss Janet Shelton, a speech student, assists Mr. Hardick at the controls.



Miss Pat McGavran, daughter of former Disciple missionaries Mr. and Mrs. Donald A. McGavran, conducts a therapeutic speech exercise with a pupil before a large mirror.



Classroom and Campus

edited by H. L. Smith

AP Awards Presented Winners At Atlantic Christian Meeting

THREE Associated Press awards were presented to member newspapers at a banquet Dec. 5, held at Atlantic Christian College, Wilson, N. C. The awards went to newspapers having the best feature AP picture during the year, the best afternoon newspaper feature story, and the best morning newspaper feature story.

Attending the banquet were members of the North Carolina Associated Press News Council and the North State Conference Press Association, made up of staff members of the nine college newspapers in the North State Conference. The two groups held joint sessions during the weekend of Dec. 4-6.

Bethany College Provost Is Elected Fraternal Delegate

Lester G. McAllister, provost of Bethany College, Bethany, W. Va., was elected at the recent International Convention in Denver as fraternal delegate from the American Christian Churches to the annual convention of British Churches of Christ. The meetings will be held in Edinburgh, Scotland, July 25 to Aug. 1, 1960. He will bring a major address on "The Need for Closer Anglo-American Church Relations."

Dr. McAllister will be on sabbatical leave next year to serve six months as visiting professor at Overdale College of Selly Oaks, Birmingham, England, Feb. 8 to June 25.

The library has acquired three rare books which are almost three centuries old. They are the 1663 Dutch "Estates General" translation of the Bible from the Greek, and two volumes, *The History of the House of Piedmont and Savoy* of Italy. The latter have exquisite woodcuts and date back to 1697.

The books were the gift of Jacques C. B. Forbes, instructor in modern languages at the college. He originally purchased the valuable works at a book stall in The Hague in 1937 and left them with his parents in Curacao, Dutch West Indies. He recently acquired the books while on a visit to the West Indies.

The College of the Bible Hears Dutch Theologian

A noted Dutch theologian, Hannes de Graaf, professor of Christian ethics in the faculty of theology at the University of Utrecht, presented a series of five lectures during October at The College of the Bible, Lexington, Ky. He spoke at chapel services, in classes and at the informal Sack Lunch Club. An ordained minister of the Dutch Reformed Church, he was for a time a missionary in Indonesia, and with his family spent three years in a Japanese concentration camp during World War II.

Dr. de Graaf is visiting a select group of seminaries and churches across the nation as a representative of the Robert Treat Paine Foundation. His lecture series was concerned with the problems of eschatology, ethics and peace.

A large delegation from The College of the Bible attended the fall conference of the Kentucky-Tennessee region of the Interseminary Movement recently held at Asbury Theological Seminary, Wilmore, Ky. Under the general theme, "What Christ Thinks of the Church," two of the discussion groups were led by William R. Baird, professor of New Testament, and Richard M. Pope, professor of church history, of The College of the Bible.

Drake University Discusses "Toward a More Mature Faith"

Kermit Eby, professor of sociology at the University of Chicago, was the principal speaker during the annual Religion in Action Week, Nov. 15-19, at Drake University, Des Moines, Iowa. Sponsored by the Student-Faculty Council for Religious Action, the theme for the week was "Toward a More Mature Faith."

Dr. Eby is widely known as a labor leader, a sociologist, author of several books, and a leader in Church of the Brethren service projects.

Drake University will seek during the next fourteen months to raise five million dollars in a capital fund campaign which will be used to construct three instructional buildings, to help finance an apartment for married students, to remodel and renovate existing classroom buildings, enlarge and improve the campus, and enhance provisions for faculty salaries. Nearly a half million of the campaign objective will be used to continue the Great Teacher Program during the next three years in order to maintain and increase the excellence of Drake's faculty.

Church Vocations Conference At Drury School of Religion

The fifth annual Church Vocations Conference brought on Nov. 14 to the campus in Springfield, Mo., some one hundred high school students to consider vocation choices.

Ralph Palmer, national director of missionary selection and training for The United Christian Missionary Society, was the speaker. Special interest group discussions were held under the leadership of ministers of the area. The seminar closed with a worship service in Stone Chapel.

The conference is jointly sponsored by the college and the Christian churches of Missouri. Many ministers of the state, both Disciple and Congregational, brought students who are considering church vocations.

Eureka College Receives Valuable Set of Books

On a recent visit to Eureka College, Eureka, Ill., the Honorable Leslie Arends of the House of Representatives presented to the library a valuable set of books on the *Life and Work of Abraham Lincoln.* He addressed a student assembly on public affairs.

On Nov. 19 the board of trustees enjoyed a special visiting day. The visitors attended classes, held informal discussions, and toured the campus buildings and grounds. In the evening the members of the board and their wives entertained the faculty members and their wives at an annual dinner.

Grant to Hiram Makes Possible An Intensive Study Program

A $2,500 grant from the Danforth Foundation was recently received by Hiram College, Hiram, Ohio. It is to be used for the enrichment of Hiram's unique intensive study program. Part of the grant will be used for field trips for several of the college's "off-the-campus" classes. The Hiram Study Plan allows upperclass students to participate in traveling classes which may take them to the United Nations in New York, to Washington, D. C., or on an extended biology tour of the East Coast.

The grant was presented by Kenneth I. Brown, a former president of Hiram and now the executive director of the Foundation, when on a recent visit to the Hiram campus.

The Danforth Foundation, founded in 1929, has a long record of support to higher education and is best known for the Danforth Graduate Fellowship program, which has given financial support and encouragement to more than five hundred young people preparing for college teaching since the program was established in 1951.

Jarvis College Receives $5,000 from an Estate

Jarvis Christian College, Hawkins, Tex., is the recipient of a check for $5,000 from the estate of Clara Belle Hargett, Beaver City, Nebr., as a partial distribution of her estate. The college has a twenty per cent share in the distribution of the estate. The sum has been added to the building fund of the institution.

Fall Honors Day was observed by means of a special convocation on Nov. 4. Twenty-nine students received certificates from J. O. Perpener, vice-president of the college. Allen C. Hancock, dean of instruction for Texas College, Tyler, was the guest speaker.

Lynchburg's Christian Life Conference Week Is Observed

Lynchburg College, Lynchburg, Va., held its twenty-sixth Christian Life Conference Week, Nov. 16-20, with two Disciple leaders conducting activities. Rhodes M. Thompson, Jr., minister of First Christian Church, Daytona Beach, Fla., and Richard Lentz, national director of Christian family life for The United Christian Missionary Society, Indianapolis, spoke at convocations, held informal discussions, and conducted general conferences throughout the week on the theme, "Thy Kingdom Here."

Mr. Thompson delivered the Clifton L. Snidow Lecture on the topic, "Make Love Your Aim."

Miss Sylvia Edwards and Robert Carter, who were elected by the student body, served as co-chairmen for the activities of the week.

"Noah" Will Go on Tour Between Semesters at Phillips

"Noah," an original play written by Professor Duane Cline, is being presented by the Traveling Players of Phillips University, Enid, Okla., under the direction of Professor Cline before church groups within a reasonable driving distance of Enid.

The Biblical play, which is given in the medieval tradition, will be taken on a six-day tour at the between-semester period in the northwest part of Arkansas. The cast of seven players has been rehearsing since early September.

Approximately 140 students are now working as student ministers, youth directors, and in other capacities in week-end programs of churches within a wide radius of Phillips University. Such a service has a two-fold advantage: (1) gives helpful assistance to churches needing leadership; and (2) the future ministers and other church vocations leaders in preparation at the seminary receive valuable laboratory experience in the development of the skills of their calling.

A "Family Life Institute" was held on the campus Oct. 14-16, with Richard E. Lentz, national director of family life of the United Society, Indianapolis, and Ralph Dakin, professor of sociology at Kansas State University, Manhattan, as leaders. They spoke to the entire student body as well as to small groups for discussion and counseling.

TCU Inaugurates Ph.D. Program in the Fall

After an intensive two-year study, Texas Christian University, Fort Worth, Texas, will inaugurate its first Doctor of Philosophy degree program with the beginning of the fall semester of 1960. Doctorates in physics and psychology will be the first offered. It is planned to include additional fields in subsequent years until work is available in a number of other areas such as education, religion, biology, geology, chemistry, English and mathematics.

The forty-five international students, thirty men and fifteen women, enrolled this fall represent nineteen countries. China (Hong Kong and Formosa) has the largest number of students, with Mexico second. Twelve religious faiths are represented in the group.

Transylvania College Has A Rare Medical Museum

A catalogue of Transylvania's collection of scientific instruments used for teaching purposes in its early nineteenth century medical classes has been compiled and published by L. A. Brown, academic dean of Transylvania College, Lexington, Ky.

Earlier this year the college and Dr. Brown had been commended by the curator of the department of science and technology of the Smithsonian Institution upon this remarkable collection. He expressed the opinion that no collection had been discovered equaling it in completeness.

The medical department, which was established in 1799, was to become the first medical college founded west of the Alleghenies; and although Transylvania no longer has a medical department, it is noted today for its pre-medical curriculum and science courses.

The rare medical museum is housed in the Frances Carrick Thomas Library Building on the campus.

Tougaloo Celebrates Ninetieth Anniversary

SIGNIFICANT events occurred Oct. 28 at Tougaloo (Mississippi) Southern Christian College: the Ninetieth Anniversary Founders' Day celebration, and the dedication of the Kincheloe Science Hall, named for President S. C. Kincheloe.

The dedication address on "My Experiences with Science" was brought by Theodore K. Lawless. Robert Wilder, chairman of the board of trustees, presided and led in the dedication litany. The invocation was given by the chaplain, John D. Mangram.

Addresses were given by Wesley A. Hotchkiss on "The Founding of Tougaloo College in 1869"; Mrs. Mary M. Dale on "The Founding of Southern Christian Institute in 1875"; and Lewis McAdow on "The Merger of Tougaloo College and Southern Christian Institute."

Mrs. Rosa Page Welch brought a vocal solo, and the college choir provided special music.

Scene in the biology laboratory of Kincheloe Science Hall, dedicated on Oct. 28.

Divinity House at Vanderbilt Completes Project for Chapel

Announcement was made at a recent meeting of the board of directors of the Disciples Divinity House, Nashville, Tenn., that the alumni had completed their project of raising funds for the furnishing of the chapel in the new Disciples House. At the entrance to the chapel a plaque will carry the names of donors to the project.

William R. Smith, minister, North Side Christian Church, Chicago, alumni president, headed the financial drive.

A special Convocation commemorating the 150th anniversary of the Declaration and Address was held in the chapel on Nov. 19. Speaker for the event was Perry E. Gresham, president of Bethany College.

The Cole Lectures and Ministers' Convocation will be held at Vanderbilt Divinity School Feb. 1-2. Lecturers will be Dean Walter Harrelson, University of Chicago; L. Harold DeWolf, Boston University; Roland H. Bainton, Yale University; and Wayne E. Oates, Southern Baptist Seminary.

William Woods Chaplain Is Religion in Life Week Speaker

Newton Fowler, chaplain and head of the Department of Religion at William Woods College, Fulton, Mo., was one of five speakers at Religion in Life Week, Nov. 15-19, at the University of Missouri in Columbia, Mo.

Before coming to William Woods, Mr. Fowler was campus minister at the University of Kentucky and director of campus Christian life for the Christian churches of Kentucky. He was formerly president of the Disciples Student Fellowship. Mr. Fowler was sponsored by the Christian Student Congregation.

Other speakers on the program at Missouri University were Chaplain Major John Brown, Rabbi Bernard Lipnick, Dr. Dale Lund, and Prof. Henry W. Reiman.

WORLD CALL NEWS ROOM

CWF Names Director of Leadership Development

MISS Leta Bradney has been named to the newly created post as director of leadership development in the department of Christian Women's Fellowship of The United Christian Missionary Society.

Miss Bradney, who has held several positions of leadership in Christian education among Disciples of Christ, begins her new duties on Feb. 1. Her appointment was confirmed at the November meeting of the board of trustees of the United Society.

Miss Bradney will major in the training of leaders. She will meet with state Christian Women's Fellowship boards and will serve at state retreats and in workshops.

A native of Oklahoma, Miss Bradney received her A.B. degree in religion from Phillips University in 1935 and her B.S. degree in education from Phillips in 1936. She served for a number of years as a local church secretary and as a pastoral worker. In 1941 she was ordained to the ministry. She served as minister of education in churches in Oklahoma and Missouri. She also held positions of leadership in the religious education program in the community, district and state.

Miss Bradney has served in the offices of the United Society in Indianapolis since 1955. An author, she prepared the 1958 Easter Week of Prayer services for CWF, wrote one of the sessions for the current CWF general program book, and collaborated with Miss Jessie M. Trout, vice-president of the United Society, in writing the current Bible study guide, "Every Time I Feel the Spirit."

Edds to Return to Pastorate

W. Harold Edds, for the past two years assistant to the executive secretary of the International Convention of Christian Churches (Disciples of Christ), has accepted a call to return as minister of Central Christian Church, Kankakee, Ill.

Mr. Edds served the Kankakee church from 1950 through 1957, after which he assumed the Convention post.

With the International Convention office Mr. Edds has been editor of the *Year Book* and has been responsible for securing budget underwriting. He has handled arrangements for clergy rail and air travel and has served as office manager. A major portion of his portfolio has concerned the supervision of arrangements for the annual assemblies.

Services Held

Miss Virginia I. Nichols, for several years a worker in the home missions program of Disciples of Christ, died on Nov. 6 in Durban, South Africa, after a long illness. She had been a Congregational Christian missionary in Africa for nearly ten years, serving as teacher and business office manager at Inanda Seminary for Girls. Before she went to Africa, Miss Nichols was at Southern Christian Institute (now Mt. Beulah Christian Center), Edwards, Miss., where she taught and served as bursar and assistant dean.

Funeral services were held on Nov. 10 in LaVerne, Okla., for Mrs. E. M. Smoot, mother of Miss Mareta Smoot of the missionary education department of the United Society. Mrs. Smoot died on Nov. 7.

Noel Wyatt, Sr., died on Nov. 2. He was the father of Mrs. Robert G. Nelson, former missionary of Disciples in Jamaica. Mr. Nelson is Africa secretary in the division of world mission of the United Society.

Visiting Professor

Donald A. McGavran is teaching this semester at Bethany (W. Va.) College as peripatetic (traveling) professor for the College of Missions of Disciples of Christ. Dr. and Mrs. McGavran are former missionaries to India with the United Society.

Succeeds Disciple

Arnaud C. Marts of New York has been named chairman of the board of directors of American Leprosy Missions, Inc., succeeding Emory Ross. Dr. Ross, a former Disciple missionary in Africa, retired after twenty years of service as president and later chairman of the board of the fifty-three-year-old Protestant leprosy relief organization.

Births

A daughter, Vicki Lynn, was born on Oct. 28 to Mr. and Mrs. Victor McAnallen, missionaries in Thailand.

A son, Edmond Dwight, was born on Oct. 30 at Buff Bay, Jamaica, to Mr. and Mrs. DeWayne Wellborn, missionaries with the United Society.

Missionary Register

Arriving from the field:

MISS MARY CRANK, missionary in Paraguay, left on Nov. 18 for furlough.

MR. AND MRS. PAUL ANDRESS and son, Robert, have returned from Paraguay for regular furlough.

MR. AND MRS. J. RAYMOND MILLS, Paraguay, began their regular furlough on Dec. 12.

MRS. FREEMAN REDDING and daughter Carol, left Jamaica on Dec. 4 for regular furlough. MR. REDDING will not return until Jan. 12.

Christian Education

George H. Adkins, director of Christian education and student work for the Iowa Society of Christian Churches, has resigned his position to become pastor of First Christian Church at Mason City, Iowa. Mr. Adkins has served as state director for the past six years.

Miss Joan E. Ziegler, associate secretary in charge of children's work for the Ohio Christian Missionary Society for the past three years, resigned on Sept. 15, 1959, to accept a graduate assistantship in the department of psychology at Ohio State University. She is studying in the field of student personnel work and counseling.

Institutional Missions

Miss Elizabeth Dimond, a trained nurse, has been called as the full-time director of the nursery-kindergarten program of All Peoples Christian Church and Community Center, Los Angeles, Calif.

For about two years All Peoples nursery-kindergarten has had only an acting director. Miss Dimond has served at All Peoples—since January, 1957—as nurse and girls' worker. In 1958-59 she took additional courses in pre-school education at Pacific Oaks school in Pasadena, Calif., to qualify for her new position.

(*Continued on page* 47)

Christian Educators Visit Missions Building

George O. Taylor, right, executive of Christian education for Disciples, was host to a November meeting at Missions Building of education executives of major communions and others. With Dr. Taylor are A. L. Roberts, J. A. Ranck, and Gerald Knopf, the National Council education leader.

—A-V Photo

Women and WORLD HIGHWAYS

How Eager They Are to Learn!

By LOUISE KELLER DEPEW*

WON'T you teach our wives to read and write, to sew, to entertain guests, and to keep house like you missionary women do?" Because of this request from many of the Congolese men there was born the Women's School in Coquilhatville, Belgian Congo.

In rapidly changing Congo, many men among our Congolese Christians in Coquilhatville (a city of 32,000 population, with some 1,400 Europeans in the total number) have good positions, working for the government, the post office, the local banks, the river transportation company, local business concerns of all kinds, the school system, or the government medical services. These educated men, speaking French quite well, poised and alert, with adequate salaries which provide for their families, are fast becoming the leaders of their city.

In most cases the wives of these men have come from villages or forest homes in the back country. With little or no education, the women find themselves living in a fast growing urban setting, for which they have had practically no preparation. Bewildered, embarrassed, often frustrated by their inadequacies, the wives were ready to welcome the opportunity to learn new skills which would make them better homemakers and mothers—and grandmothers. The school, which was organized to meet this need, includes young women, those in middle life, and some quite advanced in years.

The missionary staff and a consulting group of Congolese pooled their thinking and resources, and an adventure in adult education was on its way. There were classes in reading, writing, simple arithmetic, simple French phrases, hygiene, sewing and cooking. After some experimentation, it seemed wise to use Congolese who were in advanced classes of Congo Christian Institute as instructors in the academic classes, with the missionary women handling the other subjects.

THE school room was the Coquilhatville church, a trifle confusing to be sure, for everything took place in the one large room. Many of the women brought their babies and small children who played, cried (and were nursed), and crawled into and over everything in sight. But no one minds things like that in Congo. The women were divided into groups according to their ability. Simple readers, slates and pencils were given out, and school was in session.

For two afternoons a week the women concentrated, studied, knitted their brows, twisted their tongues around the French phrases, but never gave up the attempt to learn. How rewarding it was as progress was made! Not only would they please their husbands, but there

In the Women's School in Coquilhatville, Mrs. Depew and others sought to help Congolese women to be better homemakers and to read French phrases.

might come a day when they would be able to read the Bible for themselves and read the words in the hymnal, instead of always singing by rote.

A third afternoon of the week was given over to sewing and cooking. And where did the missionaries get the supplies for the sewing classes? From the wonderful, caring, sharing women of the churches of America. (Blessings on women who take part in service gifts!) Each year the social welfare department of The United Christian Missionary Society sends to Congo the well-filled, well-packed barrels which are veritable treasure chests to the workers on the field. Delving into these barrels, the women on the Coquilhatville staff came up with all sorts of supplies. There were needles, pins, thread, thimbles, buttons, hooks and eyes, cloth of all kinds, cut-out garments, embroidery floss of every hue, scissors—everything with which to work.

THE first project was a sewing bag, designed to teach many kinds of stitchies. It was completed when the owner's name was embroidered on the outside. Our hearts ached to realize that many could not read their own name, even after they had embroidered it when written for them by the missionary. From sewing bags, needle cases and the like the class moved on to more complicated and more difficult articles. The climax for the Congolese women came when they were permitted to use the portable, hand-turned sewing machine. One of the nicest things about the sewing class was the joy this missionary received in seeing the women relaxed, talkative, exchanging news items, discussing market prices, just like the sewing circle on Main Street, U.S.A.

All of the women looked forward to the cooking sessions. The lack of supplies and facilities for handling so large a group made this a difficult task. On occasions it was solved by dividing the class into three groups, with each of the three missionary women taking a section in her own home. Only very simple cooking was done, for while most Congolese still cook out of doors over a low fire and with one pot, a few women are now acquiring inside kitchens, equipped with kerosene stoves and refrigerators. The proper way to handle a cup and saucer, how to serve a guest with tea and cake, and how to welcome and say goodbye to a visitor seem commonplace to most women, but to the Congolese women these were skills to be eagerly learned.

AT the end of the school year the women were agog with excitement over the graduation program. A Belgian holiday was chosen for the presentation of the program, for a day free from work would enable their husbands to attend in the afternoon. (An evening program was impossible for there were no lights in the church.) The laboriously written invitations were carried home to the family; every class rehearsed repeatedly its contribution to the great occasion; and all sewing projects were completed, ironed and made ready for exhibition. Final preparations were made for the tea hour which would follow the program.

It was a happy day for all when the women shared their learning experiences with their husbands, children and other guests. A garden of a missionary residence served as an ideal setting for the hour of fellowship which followed. The gracious Congolese women welcomed and entertained their guests, perfectly serving tea, coffee and cookies as though it were an everyday affair with them. As the happy group left for their homes the question was asked by all, "When does school begin next year?"

*Mrs. Arthur M. Depew has recently completed service as a short-term missionary with her builder-husband. At present they are residing in Wilson, North Carolina, where Mr. Depew is director of new church establishment for the state society.

WORLD CALL

Echoes— *from Everywhere*

Paraguayan Disciples Set Ten-year Goals

THE sixth annual convention of the churches of Disciples of Christ in Paraguay was held at Coronel Oviedo, October 10-12. There were 183 registrations and approximately 25 additional persons in attendance. During the convention the new church building was dedicated.

The theme of the convention was "The Work of Disciples of Christ in Paraguay During the Next Ten Years." The goals presented were:

1. Reach a membership of 1,200.
2. Develop four churches with self-support.
3. Maintain four students in the seminary.
4. Establish four new congregations.
5. Prepare pastors and laymen in sufficient numbers to care for the existing demands.
6. Construct the necessary buildings, of simple architecture, whose expenses for maintenance would not be beyond the economic possibilities of each congregation.

Bible Distribution Results Surprise Japanese Leaders

A team of four colporteurs of the Japan Bible Society has returned from a three-month stay in Amami Oshima, an island of 170,000 population located at the southern tip of Japan. This is the first time such a team has visited the island. With only 1,000 Christians there, they expected to distribute about 35,000 Scriptures but exceeded this expectation by a total distribution of 69,909.

The team attributes this success to the fact that there has been no strong Buddhist or Shintoist tradition on the island, and the people are hungry for spiritual food. The new religions are actively engaged there, and the team members feel that the time is now ripe for Christian evangelistic work to be undertaken before the new religions make their inroads.

—*Japan IBC News*

Historical Society Head Recalls Incident of Youth

(NOTE: *The following is taken from an address delivered on October 14, 1959, at Culver-Stockton College in Canton, Missouri, by Willis R. Jones, president of the Disciples of Christ Historical Society. He received an honorary degree on that occasion.*)

When I was a high school freshman and a summer visitor on my grandmother's farm in Kentucky, an elderly lady whose opportunities in life were limited asked me to tell her what courses I was taking in school.

I listed the subjects. She made the comments. And the conversation went something like this:

English—

She nodded assent. Obviously I needed English.

Mathematics—

"It'll help you, if you run a store," she said.

Shop (woodworking)—

"Good, maybe next year you can help your uncle repair his barn."

History (ancient history)—

"Nonsense. We live today, not yesterday. We've got enough to do trying to keep up with ourselves, much less fooling around with dead and done-for people and places."

I still remember the shock and pain I experienced in that statement. This was partly because the disparity of ages prevented any rebuttal, but mostly because for the first time I discovered that such an attitude existed. Since then I have discovered that the attitude of the elderly visitor is not an isolated one. . . .

Our Christian religion beckons us persuasively to look behind . . . to consider the present out of a sense of history.

Does Intolerance Really "Protect" Christianity?

The government party and its supporters in South Africa are never tired of saying that what they are doing is done to preserve Christian civilization; they are the bulwarks of the faith against the threat of atheistic communism. When the Russian Embassy in South Africa had to be closed down because the Russians insisted upon inviting a few Africans [blacks] in for their parties, the action was said to have been taken to protect Christianity—which caused an Indian to remark that if these things were necessary to preserve Christian civilization, then God should preserve humanity from Christian civilization!

—C. G. BAETA
University College of Ghana

Says Church Youth Programs Not Meeting Real Needs

Current youth programs of the nation's Protestant churches are not meeting the real needs of young people, members of the general board of the National Council of Churches were told recently in Detroit. Adequate planning must begin now, Donald O. Newby declared, if the churches are to meet the needs of youth in a nation whose population will have increased by sixty per cent in 1975. Mr. Newby is executive secretary of the United Christian Youth Movement which serves some ten million young people across the nation.

Mr. Newby urged that consultations on a more effective ministry to youth be set up "because present patterns are obsolete."

Haitian Villagers Make Well Improvements

On Saturday, September 5, a rally was held at the Deschapelles crossroads, at which time forty-three certificates were issued to those who had improved their wells. Two prizes (buckets with ropes) were given to the owners of the two best wells.

The band from the Albert Schweitzer Hospital rendered special music for the occasion, which was attended by Dr. and Mrs. Mellon and many of the hospital staff; by several leaders of Haiti's development program; and by many friends and neighbors.

Two reels of color film were made of the rally, and before the month ended these were shown to the people of the area, to their great delight. Two more reels of the well program will be taken in order to make a good 400-foot reel for use with the new cinema van (a converted panel truck used in community audio-visual education).

Eight new wells were improved during the month. Many people in the Borel, Estral, Payen and Liancourt areas have expressed a desire to improve their wells. To meet the growing demand we have obtained materials to make two more complete sets of forms so that three wells may be constructed at the same time.

—W. LLOYD SHIRER
Albert Schweitzer Hospital, Haiti

Fraternal Worker Tells of Activities

William J. Nottingham, one of three fraternal workers supported by Disciples of Christ through Week of Compassion funds, has been serving as associate director of CIMADE, *the ecumenical service agency of the Federation of Protestant Churches in France. In a recent report Mr. Nottingham writes:*

I PARTICIPATED for one reason or another in week-end meetings of the Youth Alliance, in official synods, and in meetings of the Protestant Federation, sometimes as a leader of CIMADE, sometimes as a representative of Disciples of Christ.

I had the honor to preach seventeen times in French churches, during a week end in Grenoble and on other occasions. This past summer we spent a month near Nimes where I was minister of five village churches during the vacation of the pastor. One of the real values of fraternal work is to overcome our denominational isolation from one another and to encourage people to think about Christian unity on the parish level.

In relation with the World Council of Churches, I was in Switzerland three times, had contacts throughout the year, and directed an ecumenical work camp in the French Alps during July. We cooperated with the Protestant Association for the Queyras Valley in constructing five summer homes. The whole year long there were numerous and satisfying contacts with youth groups, pastors and priests.

Missionary Worship Service

Theme: *Go Forth, O Child of God*

February

THE worship theme for February is "Go Forth and Witness, Child of God." This is the second in the series based on the theme, "Go Forth, O Child of God." This worship service is intended for use with Program Two, "Southern Africa." (In the packet, *Changing Africa.*)

The following suggestions are intended to guide you in your preparation for leading worship in your group. Scripture references and hymns are suggested from among which you may choose what you want to use.

A simple pattern is suggested:

CALL TO WORSHIP

HYMN

PRAYER—May be spontaneous or may be read.

SCRIPTURE READING

BRIEF MEDITATION ON WORSHIP THEME —This should be the result of your own thinking. The paragraphs interpreting and relating the theme to the study are meant only to be suggestive.

OFFERING AND PRAYER—Make the offering an act of worship.

MISSIONARY BENEDICTION

Suggestions for call to worship: Read one verse of "From All That Dwell Below the Skies" (104 in *Christian Worship: A Hymnal*) or read Psalm 100:1.

Suggestions for hymns:

538—Christ for the World We Sing
527—Jesus Shall Reign Where'er the Sun
533—Heralds of Christ, Who Bear the King's Commands
530—We've a Story to Tell to the Nations

The numbers given are from *Christian Worship: A Hymnal.*

Suggestions for scripture reading: John 21:9-17; Acts 1:6-9; Matt. 28:16-20. You may wish to select one of these passages, or you may want to use all of them.

Interpretation of theme:

Have you ever been so excited by a new idea that you could scarcely wait to share it with someone? That is the way the new Christian feels about his faith. He is so excited that he can scarcely wait to share it with others—to bear witness to it.

This excitement—this sense of newness—often seems missing in the Western world; we have heard the story before. Yet one wonders whether the sense of newness—the excitement of the message itself—ever wears off if it has been grasped in its fullest extent. Is part of the reason for Western complacency at this point due to the fact that we have learned words without ever fully understanding their meaning?

We are so often content to let a small group of people do the witnessing for us. Ministers and missionaries have been trained professionally for witnessing, but the rest of us have a responsibility, too. Jesus did not set aside a certain group of people to be his witnesses.

"If you love me," he said to his disciples, "you will keep my commandments. I have given you a new commandment—that you love one another. Feed my sheep. Go into all the world and tell all people everywhere that God is love." His mandate to his disciples was clear. And is it not equally clear to us, if we would be his disciples today?

There are different kinds of witness. Some of us can witness in one way, some in another. There is the kind which we commonly think of as preaching—the attempt to pass on to others verbally the message of salvation. The spoken word has value, but it has its limitations, too, because words do not always mean to the hearer what they mean to the speaker.

But the Christian does not depend upon words alone to transmit the gospel message. He also witnesses through ministry to the human need he sees.

And perhaps the most effective witness of all is the contagion of spirit—that shining "something" that defies description.

The only way in which many of us can obey the command to "go into all the world" is by supporting those who have been especially trained and commissioned for this kind of service. Our intelligent interest in their work is a witness; our prayers for their strengthening are a witness; our financial giving to support their work is a witness.

Relation of theme to study:

If it is true that we have a witness to bear to the risen Christ in South Africa, it is also true that the South African has a witness to bear. Our witness to South Africa—yours and mine—consists of sending and supporting with money and with prayers missionaries who can strengthen the life of the churches in South Africa so that they in turn can reach out in a ministry to their own people and to others. In a sense, our witness is to make it possible for them to witness.

"Refresher" Conference

Program Set for New Haven

THE first of two "refresher" study conferences during 1960 for ministers will be held at the Disciples House in New Haven, Connecticut, January 18-30.

The theme of the conference, which is limited to ten participants, will be "Contemporary Man and the Ministry."

Leadership is to be provided by Richard Niebuhr, William Lee Miller, James Dittes, William Muehl, Browne Barr, Kenneth Scott Latourette, Luther A. Weigle, Halford Luccock, and Mrs. Louise Ames.

The idea is a leisurely conference built around conversation with stimulating personalities and the reading of books. The aim is to stimulate ministers out of seminary to develop a plan for their continuing self-education and study over a period of years.

In charge of the program is Parker Rossman, former student work director for The United Christian Missionary Society, and now a faculty member at Yale University's Divinity School and director of the New Haven Disciple House.

The second of the conferences in advanced, continuing education for ministers will be July 9-23 at Overdale College, Selly Oak, Birmingham, England, seminary of the British Churches of Christ (Disciples).

In Memoriam

Mrs. Hobart (Mary) Weatherford, Oct. 26, Litchfield, Ill. Faithful and active member of Union Avenue Christian Church when health permitted. Interested in CWF, prayer cell, and was teacher of a class. A truly Christian person. Age 63.

Mrs. W. H. Case, Nov. 11, Elkhart, Mo. Her forebears were charter members of the Elkhart church and she was a member since nine years of age. Intensely devoted and loyal to the church and its missionary program.

Mrs. Evalyn Hardy, Oct. 23, Scottsburg, Ind. Member of Scottsburg Christian Church since 1906. A firm believer in missions and knew personally some of the older missionaries. Active member of CWF.

Mrs. O. G. (Lena) White, Nov. 14, North Canton, Ohio. Minister's wife in Ohio, West Virginia, Maryland and Florida. At Bethany, W. Va., she served with the Improvement Association, which sought to arouse interest in the historical treasures of the Bethany scene. Always active in state work as well as local. Age 82.

WORLD CALL

For Adult Mission Study

FEBRUARY

Theme

Africa

These paragraphs are intended for the Study Director.

THIS material will supplement "Program Two: Southern Africa" in the program packet, *Changing Africa.* This page can be used as additional resource material for the work groups. The interview with Basil Holt—also in this issue—should be used.

Make sure that persons leading the February programs have access to this issue of WORLD CALL and know about this resource material.

ABOUT PROCEDURE—

By all means do what you can to encourage the leaders to follow the procedure suggested in the program. It is a simple device which, if followed, will involve every person present to some extent. The difficult part for the leader, in this sort of procedure, is to take a back seat. The results, however, are rewarding—in the active interest shown by the group, and in the real learning which takes place.

ABOUT WORSHIP—

You are not overstepping the bounds of your responsibility if you suggest to the person leading the worship that the worship suggestions which are carried in this issue of WORLD CALL are related to the mission study. As a matter of fact, you are abdicating some of your responsibility if you do not do so.

ABOUT SINGING—

Why not invite somebody from the CYF in your church to join you for this program, at least long enough to teach you *"Prayer for Africa,"* which is in their *CYF Studies.* It may be that they know some of the beautiful folk songs from South Africa, too, and would enjoy sharing them with you.

Primary Need of Churches in South Africa Is Trained Leadership

These paragraphs appeared in *The Southern African Sentinel* of August, 1959:

"The Disciples' work in South Africa is very short of paid staff workers.

"We are fortunate, therefore, to have a number of well-qualified and consecrated laymen who can and do conduct services in our Disciples churches. . . .

"Through the labours of these Christian leaders we are able to hold services at least once each Lord's Day in each of our buildings and even to serve neighbouring churches who are temporarily without ministers, such as our neighbour, the Northcliff Union Church."

Wonderful as is the contribution of these laymen to the life of the church, there are limits to the amount of work, and the kind of work, that they can do.

The greatest need of the churches in South Africa is for a trained ministry. This will be one of the major emphases in Disciple churches in South Africa during the Decade of Decision. Already plans are being projected for meeting this need.

The need is not one which can be met by bringing the South African ministerial candidates to the United States for training. Many of the problems with which ministers must wrestle are the same anywhere, but there are always some which are due to the characteristics or customs or attitudes of local people. Plans are being projected for making it possible for the South African to receive training in his own country, among the problems which he will face as a minister.

Facilities of the local university will be used for classes. Courses in theology and practical ministry will be conducted through private tutoring or small classes.

Illustrative of the kind of person for whom this training program is being planned is Hank van Bavel. An Afrikaner, he speaks Afrikaans as well as English.

Hank was elected "Youth of the Year" for South Africa in 1956-57. In this capacity he was sent by The United Christian Missionary Society to visit the Disciples of Christ Congo Mission. His reports to the churches have encouraged missionary concern and support.

Hank has given up his position with an advertising firm in order to devote full time to serving and preparing himself for further service to the church.

Another Need—Strong Youth Program

The Christian churches in South Africa own beautiful conference grounds not far from Johannesburg. The grounds were first used in 1957 when a group of young people from the CYF conducted a work camp on the site in order to put the grounds and the *rondavels* into shape for use. The facilities require further development, and it is especially important that a consistent program for the young people be planned and carried out. A strong youth program could help to provide some of the leadership needs of the churches. Such a program calls for leadership which is not presently available.

Churches Need Better Physical Facilities

Further evidence of the vitality of the churches in South Africa is to be seen in the movement of the churches into new areas. Benoni is an example. Benoni, a city church, moved from a run-down place rather like a garage into a new church building. This physical improvement in the church has resulted in growth in membership, spirit and program. It is hoped that the same kind of move may be planned for some of the other churches also.

Christians in South Africa are proud of their church membership. They wear a lapel button which identifies them as Disciples of Christ and is a form of witness to others.

Services in Afrikaans Begun

There are plenty of churches in the Johannesburg area, but most of them are Dutch Reformed or Pentecostal. Disciples of Christ, feeling that the full need was not being met here, have started holding services among the Afrikaans-speaking people.

In one area canvassing was begun early in February, and the first service in Afrikaans was held just a month later with thirty present. A boys' club consented to have its building used. There was an attendance of twenty at the evening service in English which was held in the same place on the same day.

There are two official languages in the Union of South Africa, Afrikaans and English. The early settlers—first the Dutch and then the English—brought their languages with them. Each group sought to enforce the use of its own language, with the result that today both are current. Actually Afrikaans is a modified form of the Dutch used by the early settlers.

Until services were begun in Orlando for the Bantu, Disciples' congregations in the Union were all white and English-speaking. Services are being held in three languages now, and for both races.

—MARILYNNE HILL

Youth and Missions

Everybody's Africa

MOST teens must know about the many churches in the Belgian Congo which have resulted from mission work of Disciples of Christ. Many must have rejoiced at hearing that about one hundred thousand Christians make up the congregations. The great in-gatherings and baptismal services may have thrilled the youth. Some will know of the work in the Johannesburg area in South Africa.

Is ours the only Protestant communion working in the Belgian Congo? Actually, some forty missions are at work in the Congo. About a hundred groups are carrying on Christian work south of the Sahara. It is everybody's Africa.

What of other churches in your community? It is probable that almost every one of them teaches its young people about its own Christian outreach in Africa. Most of them are likely to be members of the thirty religious bodies making a study of Africa this year.

What do these facts say to your CYF? Take advantage of the common subject of study and the common involvement in Christian work in Africa and arrange one or more meetings with youth fellowships of neighboring churches. A sense of strength and of common cause should result.

Picture Parade of African Teens

By pictures and stories, introduce young African Christians. An opaque projector may throw their pictures on the screen to be viewed as the stories are told. Each youth fellowship may contribute to the program. Stories should be chosen to illustrate the problems youth have because of the swift changes in the culture, the work of young people in the church, and the opportunity and urgency of bringing increasing numbers of Africans into the Christian faith.

Pictures from the *Africa Place Mat* may be used, with stories from *Face Sketches.* Find other pictures and brief stories in World Call. Excellent stories, but without pictures, may be found in *Jungles Ahead.* Each country mentioned may be pointed out on a large map.

Another plan would be to ask a representative of each participating youth fellowship to locate on a map the areas where his denomination conducts mission work, give a brief summary of the work, and describe some activity of especial interest to youth.

A Play or a Film

The one-act play, *Edge of the Village,* may be presented in any one of several ways: in full production, with stage setting, properties and memorization; a walk-on presentation, with members of the cast reading from their books; presentation by a single reader. *Cry, the Beloved Country* may be brought as a reading. Or the novel would make an unforgettable review.

New Faces of Africa is a recent and interest-provoking interdenominational film. *Challenge of Africa* is in step with the times, telling of a village boy whose mission school training helped him resist temptations of the city.

A panel discussion may pick up some of the problems presented by a film. Or it may be used without the film, making use of facts given in *This Is Africa South of the Sahara, The Halting Kingdom,* and *The Way in Africa.* One of these or a similar subject might be discussed: "The shook-up teens of Africa," "Why the urgency in Christian outreach," "What and why North Americans should read on Africa."

If It Is a Dinner Meeting

A dinner meeting with African songs, proverbs and games may be your choice. The *Africa Place Mats* and the corresponding stories may be used. The Africa name tag, with its drum calling youth to know and care about Africa, will do more than facilitate acquaintance. By carrying an African name for each youth, it will add a new color and interest. Find a list of names on page 27 of *CYF Studies Christian World Outreach* and add interesting compound names from stories in *Jungles Ahead!* and other books on Africa. Supply each guest with an African proverb which he must quote in reply to the greeting, "Give me a proverb."

A picture-parade may be the program. Or arrange for a round of folk stories found in the recent book *Wembi, the Singer of Stories.* A book review or play reading may be your choice.

Clip colorful pictures from magazines and travel folders and make a panel of them. *Glimpses of Africa* provides sixteen black and white pictures. In a guided tour of Africa, interpret the pictures to groups of guests as they arrive. *CYF Studies Christian World Outreach* has songs, games, proverbs and patterns for decorations.

An Ecumenical Service Activity

The occasion may live on through a service project planned at the meeting and carried out during the weeks which follow. The youth fellowships might buy for the high school library a few of the best books on Africa, after checking to make sure that readers will receive school credit on the titles. They may explore for opportunities to share Africa with groups at social service centers, teaching songs and games and telling folk stories.

A committee may offer to set up an Africa bulletin board display for the social studies room at school. Individuals may make talks and write themes on Africa and the manifestations of the social revolution.

—Mareta Smoot

Congolese Bernard Djemba made this poster for week of emphasis on Bible reading. It urges "Let Us Read the Word of God." Photo by Hal Heimer, missionary.

Read About AFRICA!

Africa Disturbed

ARE you happier, more secure, more satisfied with life than your father was?" The book's title came from one African's reply, "No. I don't think I am. You see, my father was not disturbed."

The Rosses, the Disciple authors, point up the restlessness and creative tension predominant in today's Africa. Frank discussion of everything from family problems to political developments make this a healthy "disturbing" book. *(Friendship Press, 1959. Cloth, $3.50; paper, $1.95.)*

—RUSSELL F. HARRISON

Paths That Cross

These exciting stories by Esther Daniels will stir the imagination of junior highs as they become acquainted with young Africans in the midst of the powerful changes taking place in this great land and its people. The problems of the African younger-teens will help the reader to share with them feelings and desires of all who are growing up. *(Friendship Press. 1959. Cloth, $2.95; paper, $1.50.)*

—KENNETH R. COMPTON

Meet the Congo

Although this third volume in John Gunther's "Meet the World" series was written for youth, it will be welcomed by all who are in search of stimulating, first-hand impressions of present-day life in the Belgian Congo. Readers among Disciples of Christ will appreciate the author's account of his visit to Wema and his tribute to the work of Drs. Howard and Marjorie Horner, the other missionaries and African Christians there. *(Harper and Brothers. 1959. $2.95.)*

—LOUISE BROWNING

Children of Africa

We are all glad to see another of the "Around the World Picture Books" prepared by Nina Millen. This one contains nine pictures in color showing children of Africa at home, at work, at worship, and at play. Young readers and listeners from the ages of three to eight will enjoy becoming acquainted with new friends such as Benji, Kungu, and others. *(Friendship Press. 1959. $1.25.)*

—FRANCES M. HILL

The Halting Kingdom

This short, well-written book presents a concise picture of problems faced by the church in Africa today. The authors, John and Rena Karefa-Smart, speak from first-hand involvement in those problems with penetrating candor and directness. This book is proof positive that the church ecumenical is the imperative and the hope of our age. *(Friendship Press, 1959. Paper, $1.00.)*

—ROBERT T. HUBER

The Way in Africa

Powerful forces are vying with Christianity for control of Africa—communism, Islam, Roman Catholicism, secularism, nationalism, and animism. George Wayland Carpenter's book not only gives background for understanding these forces but shows the church at work in their midst, seeking continually to minister to human need and to point the way to redemption through Christ. *(Friendship Press, 1959. Cloth, $2.95; paper, $1.50.)*

—MARILYNNE HILL

Jungles Ahead!

With the influence of Christianity and Western culture, the African is moving away from his primitive existence into the jungles of social restlessness, political chaos, economic upheaval, and spiritual despair. In these stories by Esther D. Harner we share with individual African youth the problems and challenge of Africa's new life. *(Friendship Press, Revised, 1959. Cloth, $2.95; paper, $1.50.)*

—BILL DANIELS

Kalena

At the mission school, Kalena decides she cannot fit into the city life of the man to whom she has been promised. She wants to marry a young medical student and work with him as a teacher to better the lot of their people. This novel by Esma Rideout Booth is a sympathetic portrayal of the heart of a girl in a changing world. *(Longmans, Green and Co. 1958. $3.00.)*

—CHRISTINE SIEFKE

Boloji and Old Hippo

In the Congo village where Boloji lived there was an old hippo who took corn from the gardens. Boloji was determined to help catch Old Hippo, but unfortunately Boloji had to move to the city at that time. However, on a return visit he really did have a part in catching Old Hippo. The author is Juanita Purvis Shacklett. For ages 6-8. *(Friendship Press. 1959. Cloth, $2.95; paper, $1.50.)*

—F. M. HILL

Wembi, the Singer of Stories

Rich with insight into customs, beliefs, and day-to-day life of ancient and modern Africa, this collection of twenty-five authentic folk tales gathered by Alice Cobble during her service as a missionary contains both fun and philosophy. It will bring to the reader a deeper understanding of Africa's people. Beautifully illustrated. *(Bethany Press, 1959. $2.75.)*

—MARILYN HOTZ

Tariro

Arvid Albrektson's story is one of intrigue in an African setting complete with leopard hunt, famine, and nocturnal orgies. At the same time it is a story of human emotions and a gradual dawning, in the darkness of fear and superstition, of the light of truth, love and Christian purpose as the influence of a mission school reaches some of the African villagers. Translated from the Swedish by Elsa Kruuse. *(Muhlenberg Press, 1959. $3.00.)*

—M. HILL

New Magic

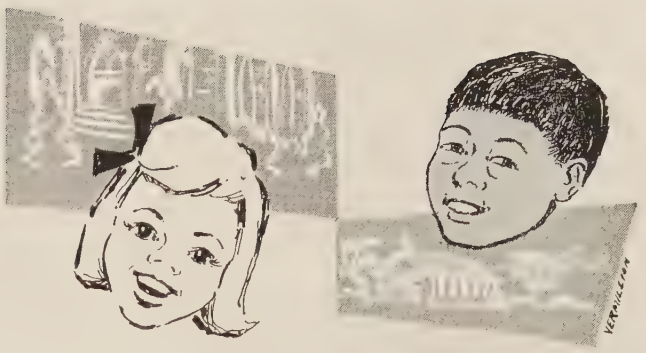
Esma Rideout Booth is a popular writer for junior age boys and girls. This time she has given us ten stories about African boys and girls who discover the new kinds of "magic" that Christians are using to make Africans stronger and happier. Each story is preceded by a short description of the country in which it takes place. *(Friendship Press. 1959. Cloth, $2.95; paper, $1.50.)*

—F. M. HILL

NOTE: *Toward World Christianity,* A Reading List, gives brief descriptions of other books on Africa. We would call your especial attention to *Pages from an African Notebook, This Is Africa,* and *Introducing Animism.* The reading list is available from the missionary education department, The United Christian Missionary Society, Indianapolis 7, Ind.

News for Mark

By ANITA WALTER



MARK walked slowly down the hot road, kicking up little clouds of dust with the toe of his shoe. He was trying to be brave. He knew that his dad couldn't help falling off the barn roof and that he needed that operation if he were ever to walk again. The operation would cost a lot of money. So Mark also knew that now he would never have a chance to go to high school—and he wanted to go so badly. He liked to study.

Mark was on his way to his friend Larry's house. Larry could always make him feel better about things.

"Hi, Larry!" Mark greeted his friend.

"Hi!" Larry stopped bouncing the basketball. "I'm glad you came over. This is my cousin."

"Hi!" Mark said, "What's your name?"

Larry's little blond-haired cousin smiled. "I'm Timmy."

Larry tossed the ball to Mark. "Here, you shoot."

They took turns teaching Timmy how to make a score. After playing hard for a few minutes the boys sat down to rest.

"Mark!" said Larry, "I almost forgot to tell you. I have the greatest news. I'm going to Hazel Green Academy to school this year. What a time I'll have! Boy! I can play basketball with a whole team!"

"That's great," Mark agreed. "But—"

"But what? Aren't you glad?" asked Larry.

"I guess I'd better go home," Mark said.

"But you just came—"

"Mom might need me." Mark hurried away.

Mark kicked dust clouds higher. Why did some people get all the good things? Larry lived on a larger farm than the one he lived on. *His* father wasn't sick and *he* was going to Hazel Green Academy. It just wasn't fair. Mark thought about it all day. He couldn't sleep that night.

The next day Mark had just finished breakfast and his chores when Larry came over.

"Hi, Mark!" he called.

"Hi!" Mark answered.

"You aren't mad, are you?" Larry asked as he sat down beside Mark on the steps.

"I guess not," Mark answered.

"Is it because I'm going to Hazel Green?"

"I said I'm not mad!" Mark shouted angrily.

"Well, I know you are mad! If that's the way you feel, I guess I'll go home." Larry was shouting, too.

"Larry!" Mark's father called from the window. "Don't go yet. Come in and talk with me."

Larry went in and stood by the bed.

"Mr. Wilton, I didn't mean to make Mark mad. I don't know what I did—" Larry began.

"I know. I don't think Mark is really mad. He's just disappointed because he can't go, too."

"But it doesn't cost much. I tried to tell Mark yesterday, but he wouldn't listen. It costs only thirty-five dollars with a scholarship."

"Well, that certainly isn't much. With a scholarship you mean he would work to pay?"

"Yes," Larry said, "there are buildings to clean and furnaces to fire. I'm glad I can work."

"I think we can afford that," Mr. Wilton said.

"Oh, Daddy!" Mark rushed into the house. "I'm sorry for the things I did. Larry, I'm sorry—"

"Oh, that's okay. I'm not mad any more. And I'm glad you are going to Hazel Green, too."

Mark's father smiled. "You'd better get your basketball and go practice if you boys want to make the first team."

Book Chat

(*Continued from page* 24)

came a kind of "cult" that for a while fascinated preachers and laymen alike. This cult grew up at the same time we had the explosion of suburbia, and so the church took on the suburban tone. "Religions," says Dr. Marty, "have always engaged in dialogue with their environment." He makes a vital contribution to this dialogue.

NOW in the thirtieth year of a pastorate, this preacher finds the special days occurring with ominous regularity. The thirtieth Christmas sermon, the thirtieth Easter sermon, and the thirtieth Pentecost really tax one's resourcefulness. Any contribution that will help heal that frustration is most welcome. G. Curtis Jones, popular preacher and writer, has a new book of sermons on the special days, which he calls *March of the Year*. He has a sermon for each of twenty special days from New Year's to year's end, and they are good sermons, well organized, amply illustrated, and pertinent to present-day life. That a preacher can find twenty special days for special sermons each year is quite a commentary on our present-day church life.

FRANK Johnson Pippin is not only one of the Mid-west's most eloquent preachers but he is an accomplished poet and essayist. His newest volume on *The Christmas Light and the Easter Hope* is a compilation of his essays and poems and will serve to enrich the materials surrounding these two great church festivals. While Dr. Pippin has some thoughtful essays in this book, the mood is poetic, and his fine literary style leads one to think of these Christian festivals in the poetic and hopeful mood of the New Testament writers.

Books Mentioned in Book Chat

THE RECOVERY OF PURPOSE, by Emile Cailliet. New York. Harper & Brothers. 192 pp. Price, $3.50.

OUTSIDE THE CAMP, by Charles C. West. Garden City. Doubleday & Co. 168 pp. Price, $3.00.

THE NEW SHAPE OF AMERICAN RELIGION, by Martin E. Marty. New York. Harper & Brothers. 180 pp. Price, $3.50.

MARCH OF THE YEAR, by G. Curtis Jones. St. Louis. Bethany Press. 192 pp. Price, $3.50.

THE CHRISTMAS LIGHT AND THE EASTER HOPE, by Frank Johnson Pippin. New York. The Crowell Co. 88 pp. Price, $2.50.

Publications Received

THE CHRISTMAS LIGHT AND THE EASTER HOPE, by Frank Johnson Pippin. New York. Thomas Y. Crowell Co. $2.50.

ALL THE BIRDS OF THE BIBLE, by Alice Parmelee. New York. Harper & Brothers. $4.95.

A TREASURY OF POEMS FOR WORSHIP AND DEVOTION, Edited by Charles L. Wallis. New York. Harper & Brothers. $4.95.

THE PREACHER'S CALLING TO BE SERVANT, by D. T. Niles. New York. Harper & Brothers. $2.50.

MY HEART AN ALTAR, by Margaret Hoyt and Eleanor Hoyt Dabney. Richmond, Va. John Knox Press. $3.50.

SAVED BY HIS LIFE, by Theodore R. Clark. New York. The Macmillan Co. $4.50.

I HAVE CALLED YOU FRIENDS, by Francis C. Anscombe. Boston. The Christopher Publishing House. $5.00.

THE VILLAGE PASTOR, by Edward Krusen Ziegler. New York. Agricultural Missions, Inc.

PELOUBET'S SELECT NOTES, 1960, by Wilbur M. Smith. Natick, Mass. W. A. Wilde Co. $2.95.

CHRISTIAN EVIDENCES, by Perry F. Haines. Natick, Mass. W. A. Wilde Co. $2.95.

LETTERS FROM GHANA, by Richard and Gertrude Braun. Philadelphia. The Christian Education Press.

ALBUM OF INSPIRATIONAL SONGS, by Glint Walker. New York, N.Y. Warner Brothers Records Sales Corp.

Audio-Visual Suggestions

FOOTSTEPS OF LIVINGSTONE is an on-the-spot film report showing the distribution of the Bible in the Belgian Congo. Excerpts from Livingstone's diary comprise the thread of the film's story as we visit the Congo of today with its pattern of change

3 new books you'll want to read and recommend

QUESTIONS PEOPLE ASK ABOUT RELIGION

By W. E. Sangster. In the everyday language of the office, the farm, and the factory floor, Dr. Sangster answers one hundred questions about religion which most often trouble the average person—queries about God, Jesus, the Bible, prayer, providence, the church, and the work of Christ. Christians and non-Christians will find this book enlightening. **$2.25**

SERMONS ON THE PRODIGAL SON

By Thomas A. Whiting. Twelve messages, rich in sound theological and psychological truths, on The Parable of the Prodigal Son. The author points out striking similarities in the lives of men and women everywhere. **$2**

THE MASTER'S MEN

By William Barclay. By examining the New Testament, legend, and the writings of early Christian and Jewish writers, the author presents here a vivid picture of the twelve disciples and James, the brother of Jesus. **$2**

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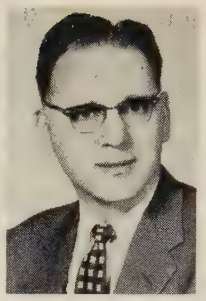
and promise. We see presented the work of Scripture translation and observe a Christian bookstore on wheels. The film calls attention to the tremendous gain in literacy and to the increased distribution of the Bible in the Congo. Highlighted is the challenge faced in Congo today. (16mm sound film; 28 min.; color; rental, $4.00.)

ONE LOVE—CONFLICTING FAITHS—This film deals with the interfaith marriage and highlights problems growing out of a marriage of a Protestant girl to a Roman Catholic boy. Herb and Marilyn run away to be married and later announce this to their parents. Because Herb's folks are Roman Catholic they insist on the couple's being married by the priest. Marilyn's family explain to her the significance of marriage within the Protestant churches. Many of the problems developing in an interfaith marriage are revealed in the story. The film is not designed to provide answers to these problems but rather is to be used with Protestant teen-agers before marriage to help them see the problems that grow out of marriage with a Roman Catholic. (16mm sound film; 27 min.; black and white; rental, $5.00.)

(Available from Audio-Visual Services, The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Indiana, and Christian Board of Publication, P. O. Box 179, St. Louis 66, Missouri.)



ABOVE—
Mr. Johnson, left
Mr. Potter, right

RIGHT—
Mr. Weeks

Endorse Home Plan

ADDITIONAL churches are adopting the *Every Home Plan* and sending WORLD CALL into the homes of all contributing members each month. Among those not previously reported:

Wellsburg Christian Church, Wellsburg, West Virginia, of which CARL JOHNSON is minister.

First Christian Church, Platte City, Missouri, where LESTER M. WEEKS ministers.

Central Christian Church, Waterloo, Iowa, where LEO G. POTTER ministers.

Here are excerpts from comments:

Mr. Johnson: "The Decade of Decision will call for every possible aid in the fulfilling of our responsibilities. Paramount will be our world outreach program. It is encouraging to have in all our homes such a fine, readable magazine as WORLD CALL to stir and challenge us."

Mr. Weeks: "We feel that our members and our entire church program will be enriched by having WORLD CALL in every home in the church. WORLD CALL is the best means I know by which we can picture the total interests of the Kingdom of God."

Mr. Potter: "We needed another staff member at our church, a Minister of Outreach. We therefore decided on the *Every Home Plan.* Our new staff member—WORLD CALL—will go into every home to mingle with all members of the family.

"In the Decade of Decision we plan to go all out in everything we do. We shall start with our reading program. This will create understanding and concern.

"It is my hope that every family will sooner or later hear the WORLD CALLing and will respond as mature Disciples of their Lord."

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How to Finance a College Education

(Continued from page 16)

students is likely to reach $300 million. Students from families in all income groups are expected to be borrowing money. Even greater growth is foreseen by 1970. An insurance officer predicts more than one billion dollars will be borrowed to finance college educations. "Learn now, pay later," is the modern idea for financing a college education.

In looking for a loan today, people will find that money is available from a number of sources: banks, finance companies, Federal Government, state educational agencies, private organizations, and the colleges. The loan plans vary considerably. The borrowing can be done by the student or his parents. The interest rates are generally low in comparison with other loans, and repayment plans vary greatly in time allowed for repayment.

The National Defense Education Act of 1958 gave the biggest boost to college lending. Already $60.5 million has been earmarked for loans under the Act with more to come.

The Federal program allows the student to borrow as much as $1,000 per year up to a total of $5,000 for his entire period of higher education. Repayment begins a year after completion of college with full settlement required within ten years. No interest is charged until repayment begins and the rate is then 3 per cent per annum. This money is handled by the colleges with more than 1,370 colleges now loaning under the Federal program.

Hundreds of colleges operate their own loan programs independent of the Federal program. The terms of these loans vary widely. Some require high scholastic achievement. A few charge no interest, while some charge as high as 6 per cent. Generally the rates average around 4 per cent. Because of the limitations of space, it is impossible here to give detailed information on the variety of loans. We would suggest that the student check with the college, bank or financial company concerning the types of loans which are available.

Can Earn Money

Thousands of students in American colleges are finding it possible to earn money in respectable and interesting part-time employment. On most campuses working students outnumber the others.

The opportunities for part-time employment can be found on-campus and off-campus. Several volumes would be required to list the various opportunities available. Some are traditional, such as waiting tables; others are one-of-a-kind or limited to those of special interest or talent, such as photography.

Some on-campus opportunities are dormitory assistant, faculty assistant, clerk, librarian, janitor, press operator, editor of school paper, model, switchboard operator. A great variety of off-campus employment can be secured, such as delivering groceries and clothes, work around the house or yard, clerical work, receptionist, nurses' aide, department store clerk, stockroom clerk, YMCA and YWCA worker, taxi driver, post office assistant.

Work Available

The college of the student's choice will assist him in securing a part-time position. A good estimate of what one can expect to earn can be secured from this source. With a part-time position during school and with summer work, a student can conservatively expect to earn around half of his college costs. The initiative of the student in securing a position is of extreme importance whether the student finds the part-time

The College of the Bible

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A Healing Ministry

(*Continued from page* 29)

None has been refused admission for treatment because of lack of money. Although the center is a non-profit community and university organization, a nominal fee system to defray expenses is used. The patient or his family does pay according to the respective circumstances, but if necessary the fee is partially or totally waived.

As a service to the university and to the seminary, all students are screened upon entrance to determine any who might have speech or hearing difficulties. While this is done on a voluntary basis, it has given opportunity for a number to learn initially their problems and to engage in remedial consultations.

As an additional service to the school and community, the clinic maintains equipment for recommendations to the hard of hearing in the selection and fitting of hearing aids.

Staff Gives Assistance

Assisting Dr. Hedges now is a staff of three others: Edward J. Hardick, who has his master's degree in this field from Ohio State University; Eugene T. Carlson, who holds a master's degree from Stanford University; and Miss Evalyn Inn, who holds her master's degree from the University of Maryland.

Each of the staff members teaches classes in speech science on the campus. It is now possible for students to obtain a Bachelor of Science degree in this field, making possible their entry into graduate school or into certified service in the public schools of the state. Such graduates are also qualified for certification in the American Speech and Hearing Association after a year's service.

Already this new area has attracted twenty students to major in the program. The first two were graduated this past year. Students are finding this area to be one that offers a rich opportunity for Christian service.

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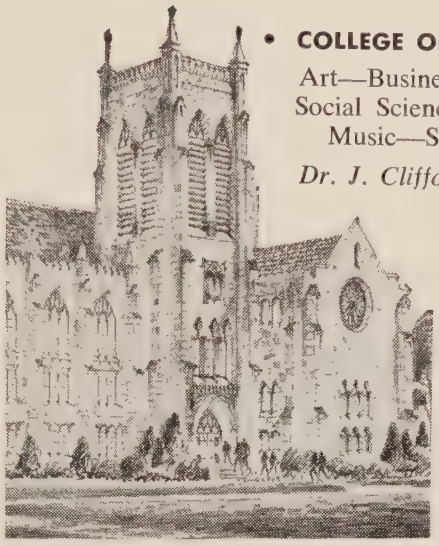

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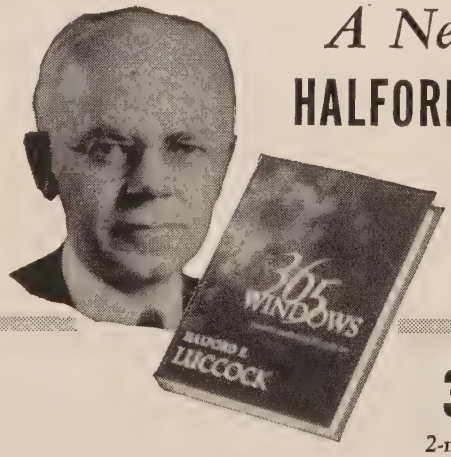

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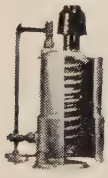

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The Eyes Have It!

British Leaders Value Visit in Several Countries

By HILDA M. GREEN*

ONE can experience the joy of Christian fellowship in the life of the local and national churches; but to travel and to see and share the fellowship of Christians of different race, color and country is to know the joy in greater fullness. This has been our experience over the recent weeks as we have traveled in the U.S.A. and the Caribbean.

We have added many new friends to our long list of well-established friendships. The added joy of seeing many of these persons at the Denver International Convention of Christian Churches and elsewhere in the States, and the experience of worshiping with huge crowds and being part of a successful church program are privileges for which we are deeply grateful.

Highlight of Trip

To be at that great gathering of 2,500 women to celebrate the fourth birthday of our World Christian Women's Fellowship was for me a real highlight of the trip. It was particularly thrilling to meet with so many groups of CWF and to witness the great bond which women have in World CWF. Now we are eagerly anticipating the meetings to be held next year in Edinburgh at the time of the World Convention. Miss Janet Lacey of the interchurch aid department of the British Council of Churches and Mrs. M. Charles of Nottingham will be our guest speakers.

It fills us with a real sense of satisfaction and excitement to know that many of our friends and brethren will be in Britain for the World Convention next August 2-7. Everywhere we found intense interest in the preparations being made for this significant gathering.

In *Puerto Rico* we witnessed the contagious faith and enthusiasm of our brethren and their lively and shrewd planning for future extension. We delighted in the loving understanding and the careful advice given by dedicated representatives of The United Christian Missionary Society as they stood on the fringes, self-effacing yet always at hand and ready. We share their justifiable pride in the abundant evidence of maturing leadership and stewardship within these churches.

Because of what we have seen in *Haiti* we cherish the more our Christian democratic way of life and are even more convinced that only as the countries blessed with abundance share to the point of sacrifice can the world hope for stability and peace. We were encouraged, however, by the unity of purpose and effort being worked out so uniquely in the Albert Schweitzer Hospital at Deschapelles.

Moved by Warm Reception

In *Jamaica* we were deeply moved by the joy and affection with which we were received; and the tea we shared with a young missionary couple in their isolation of the hilly backwoods was typical of the warmth and generosity we experienced in all our journeyings. We were impressed by the courageous work being done at Oberlin High School, whose record of great accomplishments with meager equipment is quite characteristic of missionary endeavor. Expanding opportunities hampered by a limited budget are being met realistically by devoted leaders in the Union Theological Seminary work both in Jamaica and Puerto Rico.

All this Christian work is set in a lavish countryside. Would that Christian stewardship were as lavish!

*Mrs. Green of Manchester, England, is president of the World Christian Women's Fellowship and one of the six vice-presidents of the World Convention of Churches of Christ (Disciples).

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Fellowship in Mexico

By HOWARD T. HOLROYD*

THE Church of the Good Shepherd in the beautiful city of Guadalajara, Mexico, is an ideal place in which to hold a ministerial retreat. It is a lovely new church, built in the Spanish colonial style, with attractive gardens around the buildings, all shaded by huge eu-

*Mr. Holroyd is a missionary in Mexico with The United Christian Missionary Society. He represents Disciples of Christ as dean of Union Theological Seminary in Mexico City.

calyptus trees. There recently about twenty-five ministers from the Congregational, the Christian (Disciples of Christ) and the Associate Reformed Presbyterian churches gathered for a week of study and fellowship.

This was the most recent of the many projects in which these three communions, working in central Mexico, have been cooperating over a period of some six years. These three groups are among the smaller of the Protestant bodies working in this country, and as their territory in central Mexico is close together but with little overlapping they have found it convenient to join forces in certain projects in which the three can work together, thus increasing the power and influence of their witness to the peoples among whom they are working.

Among the preachers participating in the retreat were many who had been graduated from Union Seminary in Mexico City. This is an institution in which the Methodist, Congregational and Disciples of Christ churches are cooperating for the preparation of the preachers and workers. But present also were laymen of less training and preparation, who are serving many of our rural churches as pastors and ministers.

It is an encouraging thing to note that such a representative group of preachers, from the large as well as the small churches, came together with enthusiasm to study again for a short time, to renew the spiritual life which undergirds their ministry, and to enjoy the fellowship of the workers from other churches and provinces.

Sponsored by Committee

The institute had been organized under the auspices of the Coordinating Committee, which administers the joint projects in which the three church groups are cooperating. Apolinar Zambrano, of the Church of the Good Shepherd, was the director, and he was most successful in creating an atmosphere of harmony and goodwill. The teaching staff was composed of three professors from Union Seminary in Mexico City. Ariel Zambrano, formerly of the seminary staff but now the superintendent of the Congregational churches, also conducted a class or discussion group dealing with Christian education.

Besides the formal class periods, much time was given to discussion groups and to a general interchange of experience and ideas.

It is important for all Christians, and especially ministers, to have a fellowship with a wider circle that goes beyond the limits of their own denomination. And this the institute in Guadalajara provided in a very rich way.

News Room

(*Continued from page* 32)

With Heifer Project

Mr. and Mrs. Paul Stone, missionaries of the United Society in Mexico, have begun a two-year special term of service with Heifer Project, Inc. They are living in Mexico City. Heifer Project, Inc., which seeks to raise the quality of livestock in various countries around the world, has support from Disciples of Christ through the Week of Compassion offerings.

Served 35 Years

A thirty-five-year service pin and retirement recognition certificate were presented recently to Miss Harriet Kaylor, who has been secretary to two presidents of the United Society—H. B. McCormick, 1946-1951, and A. Dale Fiers, 1951 to the present time. Miss Kaylor was secretary to successive executives of the United Society's promotional (resources) department between 1924 and 1956. Miss Kaylor began voluntary retirement on Oct. 1 and moved to St. Petersburg, Fla., in November.

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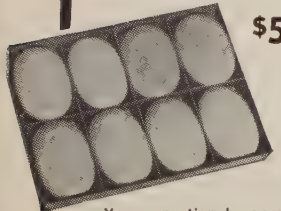

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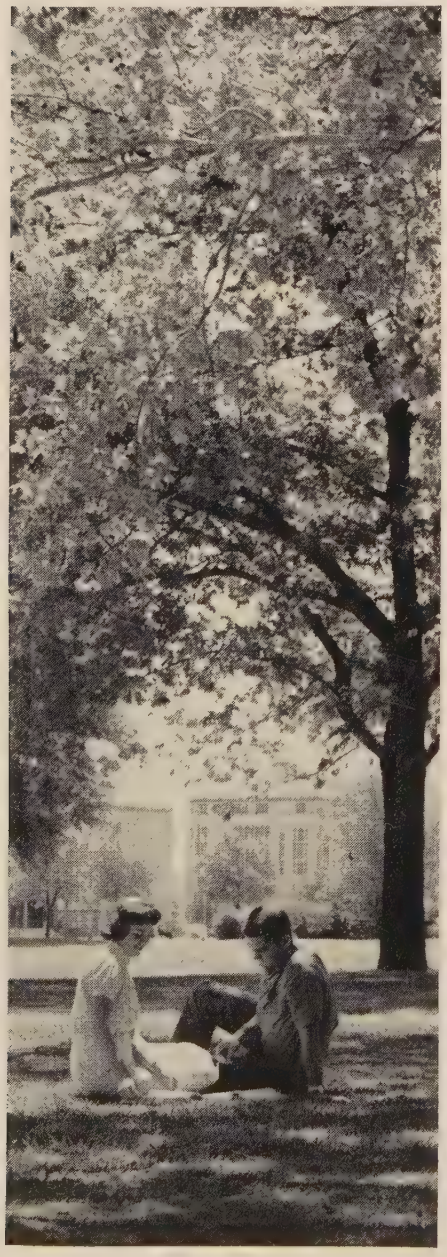

Bompulo Finds the Answer

Congo Leader Sees One Way to Have Church and School

By WILLIAM ALLEN BYERLEE*

BOMPULO Thomas is the head man of Loango, a town near the Disciple mission station of Ifumo in Belgian Congo. A Christian, he watched for several years the futile struggle of the village pastor as he tried to get the local fellowship to build a church.

One day the tempo of living stepped up. A missionary came to visit Loango. Here she saw a large number of children living too far from the nearest mission school to be enrolled.

After the missionary left, Bompulo Thomas settled back again into the comfortable depth of his lounge-chair. The expansive thatch roof of his veranda cast a constant cool shade from which he resumed watching the days roll languidly by, unchanging. It was wonderful to have a brand new house in which to relax. He did not even have to move to chase a speckled hen back into the dusty street. His wife did that. Then the stranger came.

School Teacher Sent

A school teacher he was, sent by the missionary. But there was no school building, no church—just naked children, lazy heathens and good church members like Bompulo who relaxed and waited for someone else to do something.

Just after sunset on the day the new man came, a meeting was called by the preacher's drum and a sermon pointed out that "Faith without works is dead."

Bompulo resumed his easy chair and waited, full of faith, for three days. No spark of action showed. Even the persistent speckled hen failed to make her visits. Bompulo's mind was free to consider his faith. What he saw was not good.

The head man of Loango separated himself from the depth of his pigskin chair. He stepped gingerly into the hot dust of the street. He beat upon the hollow log with clubs of light Bombambo wood.

When his people gathered at the most beautiful house in the village, Bompulo noticed that all the men were able to find room within the shade cast by his veranda roof. The women and children brought stools or chunks of wood, or just squatted down in the dust near the house, squinting in the sun. Bompulo addressed his people and spoke these words:

Sees No School or Church

"I have seen a preacher among us for a very long time. Suddenly I see a teacher also. But when I look from one end of Loango along the street to another I see no school. I see no church."

Every eye followed Bompulo as, head high, he stepped into his house and began self-eviction. "My home," he said, emerging with his sleeping mat, "shall be a church on Sunday and a school on other days."

Hidden behind every Congo home is a little hut used as a kitchen and as a place which a man's wife can call her home. It is quite a concession and sacrifice for an African man to move into his wife's hut. This Bompulo did while his whole village watched.

Bompulo called the preacher and the school teacher to him from the crowd. "You will join with us in breaking down the inner walls so there will be room

*Mr. Byerlee is a missionary in Belgian Congo with The United Christian Missionary Society.

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes July 1, 1959, to October 31, 1959, Compared with July 1, 1958, to October 31, 1958

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1958-59	1959-60	1958-59	1959-60
Churches	$504,827.21	$ 610,956.83	$135,955.23	$103,617.19
Sunday schools	21,012.89	22,077.38	5,423.41	4,971.64
Christian Women's Fellowship	313,465.94	331,565.07	6,530.82	6,942.77
Guilds	9,895.13	9,767.05	477.81	552.00
Youth Groups	20,094.47	23,247.04	976.72	1,993.82
Children	3,304.72	3,462.00	1,276.47	1,545.84
Individuals	4,216.82	3,993.24	14,392.55	14,629.33
Blessing Boxes		3,806.19		
Grand Totals	$876,817.18	$1,008,874.80	$165,033.01	$134,252.59
CWF and Guild Totals	$323,361.07	$ 345,138.31*	$ 7,008.63	$ 7,494.77

[1]Gifts applying on percentages
[2]Gifts over and above percentages
*Includes Blessing Box Offerings
Gains in undesignated and specific gifts $132,057.62—15.061%
Loss in designated gifts $ 30,780.42—18.6511%

for all. No person will have to squat in the sun."

The preacher and the teacher were quick to accept. To this day the house of the head man in Loango is the village church and school.

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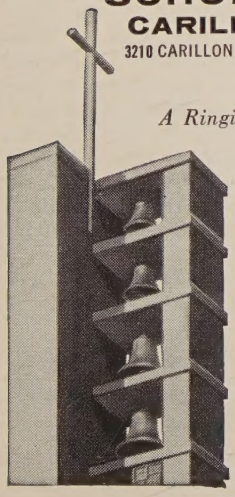

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Bond of Brotherhood

By CARL E. HULT*

A NOD a month is all the island of Ul Long Do, midway between Japan and Korea in the Sea of Japan, normally gets from the outside world. Once a month a little passenger and freight boat anchors as close as it can to the ring of steep cliffs that rise sharply from the water's edge to wall in the island.

From the moment the boat pulls away until it sails back in thirty days, Ul Long Do is as isolated as it was a hundred years ago.

Behind the rocky cliff wall of Ul Long Do, 17,000 Koreans try to live on the meager crops they scratch from the stony volcanic soil of their hillside farms, the fish they can catch in the sea. Even when nature smiles on them the islanders struggle on the fringes of starvation.

In 1958 nature did not smile.

First, warm currents in the Sea of Japan cut the catch of fish to less than half the average in normal years. Then in the fall a lashing hailstorm flattened acres of precious crops. Winter swept bitter storms out of Siberia, the worst most islanders had ever known.

Supplies Nearly Exhausted

By mid-January food supplies were nearly exhausted. Many of the peasants had nothing to eat but grass and seaweed. Cold and malnutrition took their toll in illness—and Ul Long Do has no hospital and only one doctor.

The people of Ul Long Do are used to hard times, but by February, 1959, they were desperate.

And then one February day, an unfamiliar ship sailed toward one of the rocky promontories the island calls its "ports." It was not the usual freighter, but a light transport belonging to the navy of the Republic of South Korea, and it came from the direction of Pusan.

Nearly three thousand one-hundred-pound bags of flour and cornmeal and seven hundred and twenty cases of used clothing were stored in the hold of the ship. Its passageways were lined with drums of powdered milk, and nine hundred and twelve cases of cheese were lashed to its forward deck. They were gifts of American churchgoers to the people of Ul Long Do.

Through Church World Service our churches had forged another bond of brotherhood between compassionate Americans and the needy overseas.

*Mr. Hult, a Lutheran, is foreign agency representative in the Pusan office of Korea Church World Service. Disciples aid in the work of CWS through their Week of Compassion offerings.

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A biography of Elijah Scott Dunlap, a farmer and devoted lay worker in a rural Missouri church at the turn of the century, by his daughter. *$3.95*

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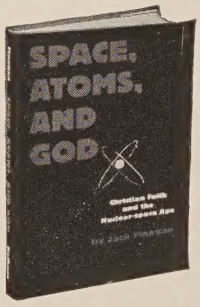

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Here and There . . . With *World Call*

Dear World Call Reader:

Happy New Year and a cordial welcome to the hundreds of new readers who are starting the year with WORLD CALL! And, of course, a Happy New Year for subscribers of long standing, with best wishes for all for every day it brings!

I am writing this on my way to West Virginia where I will meet old friends and make new ones. Though we have never met before, WORLD CALL will bring us together in such a way that there will be no feeling of strangeness.

There was no time to write this before I left the office, for the flood of subscriptions pouring in since the special offer was made has left little time for more than routine office procedure.

* * * *

The asterisks denote elapsed time since the above was written. I was trying to write while riding a bus. Since bus riding and writing are wholly incompatible, I had to give up. Now I am waiting for a train to take me home.

I have been here in West Virginia for some luncheon meetings for World Call secretaries. The luncheons were well attended, and practically all the churches in the area were represented by World Call secretaries, ministers' wives and state board members. They were all so lovely and gracious, and their interest in WORLD CALL was an inspiration to me. I hope our discussions will mean as much to them as meeting them personally means to me.

The photograph below was carried in the Beckley paper with a nice write-up about the luncheon. It shows a part of the group who attended the meeting there. I was quite pleased when Mrs. A. H. Wilson, wife of the minister at Beckley, told me the luncheon was to make the news. These meetings are pretty important, and I only wish they could include every World Call reader. I would like to know all of my "Dear Readers" personally. But whether we ever meet or not, we have a common bond in WORLD CALL. So these letters I write to you under "Here and There . . ." are personal, and I really mean it when I say, I am

Sincerely Yours,
EVYLIN R. GRIBBLE
NATIONAL WORLD CALL SECRETARY

Next Month

THE February issue will lift up the causes of Christian race relations and evangelism. A Southern churchman, Francis P. Miller, writes on the human relations aspect of the racial problem. In the area of evangelism, Donald Salmon, new leader of evangelism for Disciples, tells an interviewer of his hopes for the Decade of Decision. Another article tells of the amazing results that have come about as laymen have become "fired up" in witnessing.

In the photo below, left to right, standing, are Mrs. Hazel Meador, Hinton; Mrs. Carmen Feazell, Beckley; Mrs. Lucille Norford, Kanawha Falls; and Mrs. A. H. Wilson, Beckley. Seated, from left, are Mrs. Frank Bobbitt, Princeton; Mrs. Evylin R. Gribble, National World Call Secretary; and Mrs. W. E. Tissue, state CWF secretary. This photo, with an article on the luncheon, was in the Beckley newspaper.

Last Column

Authentic Religion

A minister of religion has many duties, some of which are quiet and inconspicuous, and no one minds if he is zealous in attending to them. If, however, he performs with equal zeal the duty of applying religion to a public issue and is widely heard, he will be sharply criticized. This he expects—not because he thinks that he has overstepped the boundaries of his ministerial obligations but because he knows that religion, if it be authentic, is greatly feared and widely misconstrued.

—A. POWELL DAVIES
The Urge to Persecute (Beacon)

One Christian missionary tells of being challenged in Africa by a Muslim who interrupted the Christian's sermon to say to the audience, "Why do we listen to this man? If we were to join his church and go to his country, we could not worship with him in the very church that pays him to come out here and preach. We might become Christians, but we would be *black* Christians!"

—EDMUND PERRY

A sermon on the benevolence of the Lord didn't fall on deaf ears last Sunday in one church. As the collection plate was being passed, one little pre-school tyke reached in and took a handful of coins. As his shocked mother tried to get him to put the cash back he cried out: "But it's my money! God gave it to me!"

—*Western Nebraska Observer*

A Test

"Hey, Bud," a tall blond officer spoke as he placed a delaying hand on the khaki arm of a pleasant-faced soldier just as both men turned to leave the mess hall. "You are a Christian, aren't you?"

"Sure, but how did you know?"

"Oh, I've got my own private detective system that helps me locate other Christians. Every time I've been transferred, I have tried it with success."

"Care to tell me about it?"

"Certainly!" was the quick response. "You see when I first got into the service, I thought I'd die of loneliness for the Christian young people at home. I felt so alone! Then one day I had an idea that changed things. Now, I watch the fellows as they sit down to eat. Before I bow my head to say grace, I keep a sharp eye open for those who do likewise. I've found that any fellow who isn't ashamed to bow his head and thank the Lord for his food is usually a pretty good Christian! That's how I found you!"

—MARGARET ANDERSON
The Link

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